This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

HTY IN THE SCRIPTURES."

A MEMOIR OF
ADOLPH SAPHIR. D.D.

THE
LANDRETH FAMILY
BOOK FUND

STANFORD UNIVERSITY LIBRARIES

W. Duncan

With W. & W.ᵐ Bolton's

kind remembrance

Christmas 1893

T. Roger, St Andrews, Photo. Swan Electric Engraving Co.

Yours very truly
A. Saphir

"Mighty in the Scriptures."

A MEMOIR

OF

ADOLPH SAPHIR, D.D.

BY

THE REV. GAVIN CARLYLE, M.A. (EDIN.)

"A certain Jew . . . An eloquent man, and mighty in the Scriptures."—ACTS XVIII. 24.

LONDON:
JOHN F. SHAW AND CO.,
48, PATERNOSTER ROW, E.C.
1893.

PREFACE.

IT has been impossible to publish sooner the Memoir of the lamented Dr. Adolph Saphir. On account of his sudden death, which followed so closely that of his wife, there was a delay in the settlement of his affairs; and, consequently, no access could be had to documents of any kind till about the middle of last year—a year after his death. When I was then asked to write the Memoir, much time and labour were required to collect letters and documents from friends and correspondents of Dr. Saphir. But though there has consequently been delay, the Memoir will, I believe and hope, be not less valued by devoted friends, of whom he had very many, nor less interesting to the general public.

The life of Dr. Saphir was one of remarkable interest, not so much in its variety of incidents, as in its early associations, and in the striking *personnel* of the man. This is seen in his thorough Jewish type of mind and intellect, intensified by the genius of the Saphir family, in the freshness and originality of his ideas and expressions, and above all, in his spiritual power—his deep insight into the meaning of Scripture and the relations of its different parts.

The expression, "Mighty in the Scriptures," truly describes him. In his commanding knowledge of the spirit and purport of the various books of the Bible, few preachers of his own or any age approach him. He foreshadows in this what great results may be anticipated from the promised restoration of Israel.

We append to the Memoir three carefully chosen Sermons delivered at the three different spheres of his ministry—Greenwich, Blackheath, and Belgravia; also a Selection of Pithy Sayings and Short Extracts. These Sermons and almost all the Extracts are published for the first time.

As to Dr. Saphir's social characteristics, one who had known him for a quarter of a century describes him thus accurately: His visits were increasingly appreciated in our family, revealing as they always did more of his wonderful mind and grasp of thought, brightened, when ill-health did not depress him, by that elasticity of spirit and keen sense of humour which made him, to his more intimate friends, such a charming companion. His rare wit and humour were said to be family characteristics, inherited from his father, and in Dr. Saphir were never allowed to lead to the very slightest irreverence for sacred things. His many-sided intellect could quickly enter into everything in Religion, Literature, and Politics; he would seem only to glance into the morning papers and would at once give you a *résumé* of everything in them.

We have had many letters not only expressing interest in the publication of this volume, but praying for God's guidance in the preparation of it. We quote only one of them, from the late Dr. Andrew Bonar, who, when I wrote to him and then saw him, last summer in Glasgow, was greatly interested. "Dr. Saphir," he wrote, "was indeed a Hebrew of Hebrews, in the best sense." "May the Lord give you the pen of a ready writer, and bless your labour of love!"

GAVIN CARLYLE.

CONTENTS.

I. THE CALL OF GOD.

The Deputation of the Church of Scotland—Inquiry as to Fields for Jewish Missions—Visit to Pesth—How brought about—The Archduchess Maria Dorothea and her Husband, the Prince Palatine—Dr. Keith's Illness—Friendship of the Archduchess, and her promise of Protection to the Mission ... ... *p.* 1

II. THE PESTH MISSION.

"Rabbi" Duncan the First Missionary—His great Popularity and Influence among Jews and Christians—Mrs. R. Smith instructs the Daughters of the Archduchess, viz. the present Queen of the Belgians and the Mother of the present Queen of Spain—The Spirit of Inquiry *p.* 9

III. THE SAPHIR FAMILY.

The Three Brothers—The Father of Adolph, Israel Saphir—His Learning and great Influence in Hungary—The Simultaneous Conversion of Father and Son—Adolph's Avowal of his Faith—Reminiscences of Adolph's Childhood by his Sister—Dr. Keith's Report—References to Adolph's Father—The Saphir Family ... ... *p.* 15

IV. BAPTISM OF THE SAPHIR HOUSEHOLD.

Mr. Saphir, his Wife and Daughters and Adolph baptized in June 1843—Crowded Assembly of Jews and others—Impressive Address of the Father—Secret First Communion—"Sound of the noiseless steps"—Earnestness of Young Adolph—Impression in Hungary and Germany—Discussion in the Press—Striking Letter of Adolph's Father *p.* 29

V. INFLUENCE OF THE COURT.

The Archduke and Archduchess foster the Mission—They encourage the sending of Evangelists all through Hungary—The Archduke's Peaceful Death in 1847—Subsequent Persecution of the Archduchess—Her Death in 1855 ... ... *p.* 41

VI. ADOLPH'S DEPARTURE FROM PESTH.

Adolph leaves Pesth with Edersheim and Tomory—How they got away—Edersheim's Conversion and Career—Rapid Progress of the Mission—Troublous Times—The Hungarian War—The Fields ripe unto Harvest—Expulsion of the Missionaries—Mission Work resumed ... *p.* 47

VII. ADOLPH'S EDUCATION IN BERLIN.

Adolph in Edinburgh—Mrs. Duncan—Education in Berlin, 1844 to 1848—Attends the Gymnasium—Religious Difficulties—Letter to Mr. Wingate—Becomes acquainted with the Rev. Theodore Meyer—Happy Influence of this Friendship—Effect of his Difficulties on his future Doctrine and Teaching ... ... *p.* 58

VIII. PHILIPP SAPHIR AND HIS SISTER ELIZABETH.

Memoir of Philipp written by Adolph when a Student in Edinburgh —Philipp's early Carelessness and Worldliness—Conversion and Baptism —Training at Carlsruhe—Delicacy—Intense Sufferings—Starting Young Men's Society—Opening of School for Jewish Children—Its Great Success—His Joyful Death—Elizabeth Saphir described by her Sister ... ... *p.* 65

IX. COLLEGE CAREER IN SCOTLAND.

Adolph's Stay in Glasgow—Session 1848-9—Tutor with Mr. William Brown in Aberdeen—Acquaintance with William Fleming Stevenson —Mutual Benefit—Great Influence of this Friendship on his Life— Visits the Stevensons in Strabane—A Second Home—His Description of Stevenson ... ... *p.* 90

X. LETTERS OF STUDENT DAYS.

Letter to Kingsley, and Reply of Kingsley—Letters to Donald Macleod, now Editor of *Good Words*, and others—Unreal Orthodox Phraseology— Right Method of studying Scripture—Union with Christ—The Reaction against Shams threatening to become itself a mighty Sham— German Literature—Striking Dream—Consciousness of Magnetic Influence—Joyousness of Easter and Pentecost—Ruskin—True Self-Culture —God the Source of all Personality—Claudius and Manly Christianity— Mission Work begun ... ... *p.* 100

XI. ORDINATION TO THE JEWISH WORK.

Licence as a Preacher, and Ordination in Belfast—Dr. Cooke presides—His Marriage—Mrs. Saphir's Character and Influence—Hamburg—His Idea of Jewish Missions—His Remarkable Tracts—Israel Pick's Influence— Threatened with Military Service by Austria—His Views as to Methods of Work not sustained by the Mission Committee—He resigns ... p. 118

XII. MINISTRY TO GERMANS IN GLASGOW.

Norman Macleod's Interest and Friendship—Letter of Principal Brown on his Work in Glasgow—Letters to a Friend—His Work among the Germans—His Anxieties—Jowett's Book on Paul—Birth of his Daughter— Call to South Shields ... ... *p.* 127

XIII. BEGINNING OF LIFE-WORK IN ENGLAND.

Settlement at South Shields—Mr. J. C. Stevenson, M.P., and Mrs. Stevenson—His First Experiments as to the Method of Delivery—The Method adopted—His Idea of Preaching—His Appearance and Manner —His Book on Conversion—Rev. James Hamilton, D.D.—Death of his only Child ... ... *p.* 132

XIV. SETTLEMENT AT GREENWICH.

The Rev. George Duncan—The Congregation—Speedy Popularity—The Church needs to be enlarged—Letters to Mr. Stevenson, M.P., and others as to his Work—Letters descriptive of Saphir and his Ministry— Edward Irving—Campbell of Row—Sermon to Children—Letters to Lady Kinloch—Joy in his Work—Spiritual Fruits ... ... *p.* 138

XV. LITERARY ACTIVITY.

His Literary Tastes and Power—Wide Knowledge of Literature, German and English—Contributes to *Good Words*—Notes of various Contributions and Extracts—Tour in Germany with the Macleods and Stevenson —His Tracts—*The Golden A B C of the Jews*, &c. ... ... *p.* 153

XVI. FAME IN LONDON.

Narrative by Mr. James E. Mathieson—Address in Stafford Rooms—Impression on Brownlow North—Address repeated in Hanover Square Rooms—Lord Shaftesbury—This Address the Basis of *Christ and the Scriptures*—Action as to Hymns—Value as a Teacher ... *p.* 175

XVII. 'CHRIST AND THE SCRIPTURES.'

Its Importance and Originality—Short Survey of its Arguments—The Second Coming of Christ—Opposition to the "Broad Church" Theology—The Lord's Prayer—The Future Kingdom ... ... *p.* 180

XVIII. CLOSE OF MINISTRY AT GREENWICH.

Sketch of Mr. and Mrs. Saphir by Canon McCormick—His Health failing—Always Fragile—Leave of Absence for a Year—Typhoid Fever in the Engadine—His Influence there—Return in 1871—Resignation of his Charge in 1872 ... ... *p.* 201

XIX. BEGINNING OF MINISTRY IN WEST LONDON.

Purchase for him of a large Church at Notting Hill—Money obtained easily—Church at once filled—Members of all Churches join—His Thursday Lectures attended by numerous Clergy and other Persons of Influence—Liberal Supporters of the Work—Great Activity of the Congregation—Call to Scotland—Moody and Sankey's Visit to London ... *p.* 211

XX. LECTURES ON THE HEBREWS AND THE DIVINITY OF CHRIST.

Majestic Style of the Epistle—Its Central Idea—The Glory of the New Covenant—Christ and Moses—The High-Priesthood of Christ—Alleged Priesthood of the Clergy—Pauline Authorship—Lecture on the Divinity of Christ—Jewish Difficulties—Personal Testimony ... ... *p.* 219

XXI. LETTERS OF HIS LATER LIFE.

Comfort in Bereavement—The Church, what it is, and Baptism—Princess Alice's Death—Church Order—Apostolic Succession—Faith without a Knowledge of the Spirit's Work—The Fall and Redemption necessarily connected—The Future Punishment Controversy—The Present State of the Churches—Broad Churchism—"The Catholic Apostolic Church"—Crucified with Christ—A Vicarious Atonement—Schleiermacher—Separation from the World—The Lord's Day—Perfectionism—A Free Gospel and Election—The Connection of the Present and Future Lives—"The Higher Life"—Dr. Keith's Last Days—German Translations of the Bible—Influence of Trial ... ... *p.* 237

XXII. MINISTRY IN WEST LONDON FROM 1875 TO 1880.

His Assistants—Rev. H. E. Brooke, Rev. J. Stephens, and Rev. J. H. Topping—Lady Grant—Miss Cavendish—His Failure of Strength—Difficulties—Nervousness—Degree of Doctor of Divinity from Edinburgh—Resignation in 1880—The Misses Jacomb—Brief Ministry at Kensington *p.* 263

XXIII. MINISTRY IN BELGRAVIA.

Congregation of Halkin St.—Rev. J. T. Middlemiss his Assistant—Extracts from his Diary, and Saphir's Letters to him—Record of his Intercourse with Saphir—Resignation of Halkin St. Church—Lectures on the Divine Unity of Scripture—Mr. Grant Wilson's Reminiscences—Letter to a Servant—A New School Minister—To whom are the Epistles addressed?—Carlyle—A Family Affliction—Letters to a Widowed Niece—Letter to a Norwegian Sea-Captain on Baptism ... ... *p.* 273

XXIV. DEVOTION TO THE JEWS AND JEWISH MISSION.

Love to Israel of Moses and of Paul—Pauline Doctrine of Israel's unchanging Position—What was Israel's Glory?—Israel's Present Condition—Prophecies fulfilled, and Prophecies to be fulfilled—The Future of Israel bright and glorious—Israel's Claim upon the Gentile Churches—The Everlasting Nation—What will be accomplished through Israel—The Rabinowich and Lichtenstein Movements—Rev. C. A. Schönberger—Delitzsch's Early Interest in the Jews—His Revival of Jewish Missions in Germany—Mr. Schönberger's Visits to Lichtenstein and Rabinowich—The Establishment of the Rabinowich Council, with Saphir as President—His Great Interest in the Work—Jubilee of the Scottish Jewish Mission—Address at Mildmay Jewish Conference ... ... *p.* 295

XXV. CLOSING DAYS.

Residence at Notting Hill—Services sought—Many Afflictions—Visit to Bournemouth—Happy Ministry there—Letter on *Lux Mundi*—Return Home—Last Sermon—Mrs. Saphir's Death—His Letters in regard to her Death and Funeral—His own Sudden Death and Funeral—Rev. R. Taylor's Funeral Address—Testimony of Rev. C. H. Spurgeon and others—Inscription on the Tombstone ... ... *p.* 319

XXVI. PITHY SAYINGS AND SHORT EXTRACTS.

The Christian's Walk—What a Beautiful Saviour I have—The Devil's Gospel—Going to Heaven—Little Steps—Answers to Prayer—The Bible and Nature—The Penitent Thief—God gives the Superfluities—Out and Out Christians—False and True Worship—Union with Christ—The Trinity—Beauty of Scripture—Jesus identifying Himself with Humanity—Preaching, what it is - Heaven's Inhabitants—The Apostolic Church—The Cross—Affliction and its Blessed Influences—Keeping the Garments always White—The Lord's Supper and the Passover—Assurance—God in the Old Testament—Union of Christians—Joy precedes Peace—The Wonderful, Tender Love of God—God and Satan—The Jews—Faith and Prayer—Genius and Spirituality—The Body not the Chief Centre of Sin—The Apostles and Idolatry—The Apostles—"The World"—Preaching Christ according to the Scriptures—"Except ye become as Little Children" ... ... *p.* 341

THE CHRISTIAN'S HOPE.

A Sermon Preached in St. Mark's Presbyterian Church, Greenwich, Dec. 31, 1871 ... ... *p.* 384

THE FEAST OF PENTECOST.

A Sermon Preached in Trinity Presbyterian Church, Notting Hill, Feb. 17, 1877 ... ... *p.* 403

THE WISE VIRGINS.

A Sermon Preached in Belgrave Presbyterian Church, July 1, 1883 *p.* 418

APPENDIX A.

DR. KEITH'S ILLNESS—THE ARCHDUCHESS ... ... *p.* 430

APPENDIX B.

DR. DUNCAN'S WONDERFUL INFLUENCE IN PESTH ... ... *p.* 437

APPENDIX C.

DR. SAPHIR'S UNCLE, MORITZ G. SAPHIR, POET AND SATIRIST *p.* 444

THE LIFE OF ADOLPH SAPHIR.

CHAPTER I.

THE CALL OF GOD.

The Deputation of the Church of Scotland—Inquiry as to Fields for Jewish Missions—Visit to Pesth—How brought about—The Archduchess Maria Dorothea and her Husband, the Prince Palatine—Dr. Keith's Illness—Friendship of the Archduchess, and her promise of Protection to the Mission.

THE life of Adolph Saphir is so intimately associated with the mission of the Church of Scotland, and, after the "Disruption" of 1843, with the mission of the Free Church of Scotland, to the Jews at Pesth or Buda-pest in Hungary, that it is necessary to give a short account of the most remarkable early history of that mission, in order to explain his preparation for his future work. The more we consider the lives of men, especially of those raised up for important purposes, the more clearly do we see the Divine guidance, even in minute affairs, in preparing them for the work, for which they have been specially designed. In his case the guidance is very clearly traceable.

In the year 1837, when there was the beginning of a great religious revival in Scotland, the Lord stirred up, in the hearts of many, earnest prayer for Israel. "In that year," said Dr. Andrew Bonar,[1] "when the meeting of the General Assembly was near at hand, a goodly band of the friends of Israel consulted together, and a memorial was drawn up by Mr. R. Wodrow and presented to the Assembly, pressing on them the claims of that ancient nation. The memorial was favourably received."

The father of the Jewish mission was this Mr. Wodrow of Glasgow. Long before the deputation was sent out in 1839, as appeared after his death from his private journal, he was accustomed to devote whole days to fasting and prayer on behalf of Israel. The hearts of others were kindled. A widespread interest was awakened. He addressed a most powerful "appeal to the children of Israel in all the lands of their dispersion," which was circulated extensively. His wife, after his death, visited many of the Continental towns, where Jews were most numerous, circulating this letter. It has been recently republished with a preface by Dr. Andrew Bonar. Mr. Wodrow died on June 27, 1843.

The immediate cause of the sending of this deputation or commission of inquiry was a suggestion of the late Dr. Candlish. The well-known

[1] Since this was written, Dr. Andrew Bonar, beloved of all who knew him,—so childlike in faith, and yet so able and accomplished,—one of the warmest advocates of Jewish missions, has been suddenly taken to his rest.

Robert M'Cheyne was threatened with consumption, and he had been ordered to seek a milder climate.

The Rev. Dr. Moody Stewart said at the Jewish Mission Jubilee in 1889:—"It occurs to me as vividly as if it had been yesterday, when I met Dr. Candlish one afternoon in Ainslie Place, and we spoke of Robert M'Cheyne having been advised to go abroad for his health. The conversion of Israel, in which Dr. Candlish was deeply interested, had already been taken up by the General Assembly, but without the adoption of any practical steps. With the sanctified fertility of resource that characterized him, he said to me, 'Don't you think it might be well to send M'Cheyne to Palestine to inquire into the state of the Jews?'—to which I cordially assented, and he followed it up, with all his promptness and ardour."

Out of this suggestion there arose the idea of a deputation to visit Palestine, and other countries with Jewish populations, for the purpose of making inquiries and investigations, and selecting the best fields of labour. The deputation appointed at the General Assembly of 1838, was composed of four remarkable men,—two of them of age and experience. They were Dr. Keith of St. Cyrus, famed for his book on fulfilled prophecy; Dr. Black, Professor of Divinity in Aberdeen; Mr. M'Cheyne; and Mr. Andrew Bonar. The deputation sailed from Dover on the morning of April 5, 1839. The story of its labours was published in 1842, under the title of *A Narrative of a Mission*

of Enquiry to the Jews. It excited great interest at the time; and, even now, after the lapse of so many years and the immense increase of knowledge as regards Palestine, this book holds its place, as one of the most interesting records of travel in the sacred territory. No travellers, before or since, have entered so fully into the spirit of the scenes, recalling easily and naturally, as they visited them, the sacred impressions with which they are associated. M'Cheyne's beautiful poem on the lake of Galilee can never be forgotten.

The Church of Scotland had no idea of establishing a mission in any part of the Austrian Empire, as its Government was at that time so intolerant as to make any such attempt appear hopeless. The deputation of inquiry did not therefore even propose to visit Hungary, although it was well known that there was a very large Jewish population there. Hungary, with its dependencies, Transylvania and Croatia, contains altogether a population of from fourteen to sixteen millions of people. Almost the whole country embraced the principles of the Reformation at first, but terrible and crushing persecutions arose, by which the Jesuits nearly stamped out Protestantism. The number of Protestants was reduced from an overwhelming majority to a small minority of the population. At present they are reckoned under three millions. In 1841 the spirit of Rationalism had undermined the Protestant Church.

But God had other purposes, which in His

providence He accomplished in a wonderful way. As the deputies were travelling on camels from Egypt across to Palestine, Dr. Black, falling asleep on the back of his camel, slipped down on the sand. "It seemed," says Dr. Bonar, speaking at the Jubilee meeting of 1889, "an ordinary accident, and after returning home I met Dr. Guthrie, who said to me, in his own humorous way: 'But tell me about our old friend, the Professor from Aberdeen, what kind of impression did he make on the sand?'" He could not tell him much as to the impression on the sand; but it was that fall, proving more serious in its effects than was thought at the time, which led Dr. Black and Dr. Keith to take the route homeward by the Danube. They reached Pesth as mere passing travellers, but resolved to make some inquiry as to the number and state of the Jews in that city.

Strangely enough, the wife of the Archduke Joseph, uncle to the Emperor, and Viceroy of Hungary, by birth a Princess of the Protestant House of Würtemburg, residing at that time in her husband's (the Prince Palatine's) palace, was expecting the arrival of some stranger, who would bring with him a blessed influence to Hungary. The Archduchess Maria Dorothea had been brought to an earnest love of the truth, some years before, through no human instrumentality. Having to pass through the deep waters of affliction, in the death of a much-loved son, she had betaken herself to the Bible, and "in the Bible she met with Jesus." She

was attached to Hungary, and became intensely interested in its spiritual welfare. She stood alone, "like a sparrow on the housetop," as she used herself to say. Her eldest boy, who had become a true Christian, was early removed from her. In her solitude she prayed earnestly for a Christian friend and counsellor. "The palace in which she resided stands on an eminence, looking down on the Danube flowing beneath, and on the city of Pesth, on the opposite bank of the river. Her private boudoir lay towards the front of the building. There, in the deep embrasure of a window, she was accustomed, day by day, to pour out her supplications to God—looking down on the scene below—the city with its 100,000 inhabitants, and the vast Hungarian plains stretching away behind it in the distance. For about the space of seven years she had been praying to God for the arrival of some one who would carry the gospel to the people around." "Sometimes her desire became so intense that, stretching out her arms towards heaven, she prayed almost in an agony of spirit that God would send at least one messenger of the Cross to Hungary." Dr. Keith learned afterwards from her own lips that during the fortnight before she had heard of his illness, she invariably awoke, night after night, with the exception of once, in the middle of the night, at the same hour, with a strong and irrepressible conviction that something was to happen to her. After a watchful and most anxious hour, it passed away, when she had her

usual and undisturbed rest, and hearing of the seemingly dying minister of Christ at the hotel, she said within herself, "This is what was to happen to me": and from that night her sleep was unbroken by any disturbing thought. In that impression lay the key whereby a door was opened in Pesth. When Dr. Keith recovered, and learned from the Archduchess the story of her longings and prayers, he had not much difficulty in seeing the hand of God, plainly directing their journey, and bringing them as Christ's messengers to Hungary.

Dr. Keith lay for weeks in a state of extreme prostration. "At one stage of his illness," he relates, "I fainted away, I became insensible, while two men waited by my bedside to carry me away, as soon as I should breathe my last. At this time the only sign of life was in the dimness of a mirror held close to my face."[1] The Archduchess came to his bedside, and ministered to him with her own hands, and watched tenderly over him. As he became better, he had ample opportunity of becoming acquainted, from her, with the state of the Jews in Hungary, and also with the religious wants of Hungary itself. He received from her the assurance that, should the Church of Scotland consent to plant a mission in Pesth, she would protect it to the utmost of her power.

The hand of God was surely manifest in all these

[1] In Appendix A, we give a description of this illness and the events accompanying it, as written by Dr. Keith himself for the *Sunday at Home* of 1867.

events. The fall from the camel of Dr. Black; the detention by illness of Dr. Keith in Pesth, which there had not been the smallest intention of even visiting, as the idea of a mission in Austria or Hungary was considered out of the question; the prayers of the Archduchess and her expectation of the arrival of some British missionary; her discovery of Dr. Keith and many conversations with him; her earnest desire that the mission should be established, and her promises of protection to it—furnish a chain of events which cannot be explained, apart from the direct guidance of God. The most sceptical would show only their own folly and narrowness, in attempting to deny such guidance in the circumstances. The origin of the mission was not of man, but of God. The call resembled that in the vision of the man of Macedonia to the Apostle Paul, "Come over and help us."

This was clearly recognized by Dr. Keith. After his recovery and return he urged the importance of Pesth as a mission centre,—at first without much success. But he urged it again and again, so that some spoke of it as Dr. Keith's pest. He succeeded at last. The mission to Pesth was resolved upon, and was begun, after the lapse of a year, with far-reaching and blessed results to Adolph and the Saphir family, and the Jewish work throughout the world.

CHAPTER II.

THE PESTH MISSION.

"Rabbi" Duncan the First Missionary—His great Popularity and Influence among Jews and Christians—Mrs. R. Smith instructs the Daughters of the Archduchess, viz. the present Queen of the Belgians and the Mother of the present Queen of Spain—The Spirit of Inquiry.

THE first missionary to the Jews in Pesth was a man whose fame is in all the Churches—Dr. Duncan, or Rabbi Duncan, as he was afterwards affectionately called when Professor of Hebrew in Edinburgh, regarding whose absence of mind many strange and extraordinary tales are told, as of the great Neander in Germany. He was not only a great Hebrew scholar, but a man of profound philosophic insight, who had been almost an infidel in his earlier days, and who was the more powerful in his defence of truth, on account of the difficulties through which he had then passed. His thorough knowledge of Hebrew was fitted to gain him influence among the Jews, and he could converse

fluently in Latin, which was then much used in conversation by the learned in Hungary, both Jews and Christians. It was even the language of parliamentary debates. Dr. Duncan having been set apart in Glasgow, in May, for this mission work, reached his destination on August 21, 1841, accompanied by Mr. Smith and Mr. Allen. Mr. Wingate arrived later. There was a strange mysterious expectation of success from the very beginning. "When," says Mr., now Dr. Smith, "we took our departure for our future home, we felt wafted along by the breath of prayer."

They were received by the Archduchess with great cordiality. She at once visited them, and they were frequently guests at the Palace. Thus their position was made secure. Without her protection, or rather that of her husband the Archduke Joseph, the Palatine, they could not have remained for a month. Even with that protection it would have been difficult, as the position of a foreign missionary or minister could not then be legally recognized, had there not happened to be in Pesth a number of English workmen, employed at the time in building a bridge. Services were begun for them, in a room prepared for the purpose. This furnished an ostensible reason for the residence of the missionaries. They dared not, at that period, mention the name of the Archduchess in the correspondence, as the authorities in Vienna would have taken alarm. She, however, was constantly

interviewed by them, and both she and the Palatine knew well all they were doing. Mrs. Smith, wife of one of the missionaries, was employed in teaching two of her daughters English—one of them now Queen of the Belgians, the other, the mother of the present Queen of Spain. The Archduchess was compelled by the Imperial law to bring them up as Roman Catholics, but she taught them in the Scriptures, and sought earnestly, and with much prayer, to impress on them the truths of the gospel.

Services were held on the Lord's Day, in English, and a number of Jews and others soon began to attend them, partly for the purpose of perfecting their knowledge of English. Dr. Duncan very soon got into intercourse with distinguished Jews, including the Chief Rabbi, and also with leading pastors of the Protestant Hungarian Church, and even with influential priests of the Romish Church. He became engaged in keen controversy with Jewish theologians. He acquired great respect among the learned men of the Jews, on account of his intimacy with their language and literature. He took an interest in their schools, and attended, by special invitation, the public examination, taking part in it, and giving prizes. He gave for prizes two Hebrew Bibles and two Torahs, which being by far the best prizes given, were much admired, especially as coming from the English "Geistlicher." The Doctor also gave the head-master an English Bible, including of

course, the New Testament. The Chief Rabbi (Schwab) was inclined to be most friendly. Dr. Duncan and all his assistants were invited to attend the initiation of a young Jew. Dr. Duncan was also invited by the Chief Rabbi to the marriage of his daughter with a young Rabbi, and the bridegroom expressed his delight at seeing a man of whose fame he had heard so much.[1]

Dr. Duncan wrote from Pesth in regard to his work—"It has not been with Jews, but with *Deists* we have had to do. The main effort has been to maintain the true and proper inspiration of Scripture, in opposition to the *ignis fatuus* of rationalizing mysticism; everything great and good, they say, is a development of the human mind progressing to its perfection, which as it does under a Divine government, every such advance may be called a Divine revelation."

The close connection which Dr. Duncan showed to exist between the Old and New Testaments, attracted especial attention among the Jews. The notion had been almost universal that the Jews had one Bible, and the Christians another. It was no uncommon thing to hear a Christian and a Jew dispute, on the comparative merits of the two Bibles. It was interesting to witness the surprise of the Jews when they heard that St. Paul based his system upon Moses, found language for his

[1] For further information as to the great impression made by Dr. Duncan, see Appendix B.

aspirations in the writings of David, and was cheered by the bright visions of the future glory of his nation, as portrayed by Isaiah. All this roused the spirit of inquiry. His sermons were listened to with great attention, and produced no small effect. Besides this, his conversations, his simple, earnest unfolding of the deepest truths, were much appreciated. The influence which he acquired in a short time was extraordinary. Mr. Wingate wrote:—Few stations are more difficult of access from the nature of the laws, and few require more peculiar qualifications, when once in the country; eminent Christian prudence, native courteousness of manner, with that self-denial which enables a man to exhibit affability at all times and seasons, to men who may come on the most trifling and unimportant matters, with such an amount of learning and acquirements as place him, in secular learning, on a footing with the most accomplished worldlings. Such qualities meet in Dr. Duncan, and they have been so appreciated and blessed by the Lord, and *walls* of prejudices have been so broken down in one short year, that his society is courted, and his influence in the city has already become great for piety and learning.

Dr. Duncan's stay did not last very long. In a year he had to get leave of absence on account of failure of health, when he went to Italy to recruit. After his return, and a short second period at Pesth, he was recalled to Scotland to become the first Professor of Hebrew in the Free Church of

Scotland, which had just been constituted. The impression he had made did not pass away. The colleagues whom he left, the Rev. R. Smith and the Rev. W. Wingate, were well fitted to sustain it. A visit of the Rev. Charles Schwartz, well known as a missionary to his Jewish kindred, who preached in German, produced a great effect, and the work, which had almost from the very first had most remarkable results, continued to extend and prosper. The impression Dr. Duncan had made was not forgotten by Jews or Gentiles, Protestants or Roman Catholics.

CHAPTER III.

THE SAPHIR FAMILY.

The Three Brothers—The Father of Adolph, Israel Saphir—His Learning and great Influence in Hungary—The Simultaneous Conversion of Father and Son—Adolph's Avowal of his Faith—Reminiscences of Adolph's Childhood by his Sister—Dr. Keith's Report—References to Adolph's Father—The Saphir Family.

ONE family began to be frequently referred to in the letters of the missionaries. It was a family well known in Hungary, and greatly respected by the Jews. For two generations at least it had been much distinguished. The grandfather of Adolph Saphir was learned in the Jewish law, and had much influence among his co-religionists. He had three sons, one of whom became famous through all Germany as a wit and poet, being by many considered the fitting successor of the renowned Jean Paul Richter. His name was Moritz, originally Moses, Gottlieb Saphir.[1] He is recognized as one of the great literary men of the period, and long biographies appear of him in most German biographical dictionaries. His wit was so sharp

[1] For an interesting sketch, written at the time of his death, in a journal which he founded, and owned to the last, see Appendix C.

and pungent that he had to leave several States, in which he gave offence to the petty rulers. Israel Saphir, the father of Adolph, was the eldest of the three brothers. He was a merchant, originally a wool-broker—a man of good education, of a studious nature, well up in Hebrew and in Hebrew law, and accomplished in many departments of knowledge and science. He was most active as an educationist. He projected and carried out an educational institute in Pesth, with a staff of eight professors, in which the children of the better classes were educated. Adolph thus describes his father—"My father, Israel Saphir, a brother of the well-known writer, M. G. Saphir, was a merchant. He was a good Hebrew scholar, and had intimate knowledge of German, French, and English literature. He also pursued with zeal, philosophical and theological studies, and rendered much service to the cause of education in Hungary." The third brother was also a man of ability, father of one of the greatest linguists of the day who is now at the head of the Oriental University Institute at Woking.

Adolph's father was well known among all the Jews of Hungary. When Dr. Keith lay ill in Pesth, he made especial inquiry for some one of respectability, intelligence, and candour, on whom he could thoroughly depend for information respecting the state of the Jews. He was at once emphatically told that there was no man like Saphir, from whom he could get the requisite information—that he was looked up to by the Jews as the most learned

person among them. Accordingly he saw him, and had much conversation with him. His habits were literary. He was a master of German literature. When the mission was commenced, he had just begun to study English. Actuated chiefly by a desire to advance his knowledge of English, he appeared regularly at the services of Dr. Duncan, leading his son Adolph, then eleven or twelve years of age, by the hand. Gradually the truth reached his heart, and he recognized in Jesus of Nazareth the Messiah foretold by the prophets. His little son, with an intellect always keen, became convinced at the same time;—both, however, being reticent on the subject. The silent influences were brought to light in a very unexpected way, and by the action of the son. One morning Adolph requested his father to allow him to ask the blessing at breakfast. On permission being given, he poured out an earnest, short prayer, in the name of the Lord Jesus Christ. The consternation in the family, and shortly thereafter in the Jewish quarter, where they lived, was great. "By and by," says Mr. Wingate, who gives this account, "we heard that the Jews were saying that the Holy Ghost had fallen on Saphir's son, and that he expounded the Scripture as they had never heard it expounded before." Adolph himself makes this reference—"Through the instrumentality of Scotch missionaries my father saw the truth as it is in Christ Jesus, and was received into the Christian Church in 1843, at the age of sixty-three years. I, at that

time a lad in my twelfth year, was the first of our family to accept the gospel."

Mrs. Schönberger, *née* Johanna Saphir—the only surviving sister of Dr. Saphir—has written for us the following reminiscences of his childhood :—

Adolph Saphir was by nature of an unusually delicate constitution, and very often his parents were in great anxiety as to the way and means to keep the child alive. After a few years of great care and studied attention he seemed to get on fairly well. Adolph was considered a very good-looking child, with a fair, transparent complexion, beautiful, large, blue eyes, full of intelligence and expression. His father was devoted to him, and, as he occupied a prominent position at one of the first and best private schools at Buda-pest, he was most anxious to send his little son Adolph to that school at the age of four years, not so much for learning, but simply for the purpose of amusement, to divert his active little mind.

The teacher, however, soon became aware of the fact that the child was not only amusing himself, but was taking in *every word* he heard. To the great astonishment of the teacher, the child was able to answer all his questions.

The brilliant result ought to have made his father remove him at once from school; but this was not done, and his great mental activity there, at such an age, may in some measure account for his nervousness in later life. From that time

little Adolph was considered quite a genius—an example to all the children. He was the first and best scholar in the school, passing all examinations with honour, and getting the first prizes, to the great joy and satisfaction of his teachers, and also to the astonishment of the audiences present at the examinations.

He passed the sixth form at the age of nine years, and his father removed him from school, as this was the highest and last class. But now a great difficulty arose, as to how and in what method to proceed with his education—he being still too young to attend the University.

In the meantime little Adolph was as anxious as his father. He was thirsting after more progress in all branches of higher knowledge, and a teacher was found who was a master in Greek and Latin, and all that was fitted to arouse his mind and intellect. After private study with this teacher for two years, he was ready to pass an examination, at the Gymnasium of Buda-pest. The result was a great triumph. The professors were startled with his knowledge, at so early an age, and could not say enough in regard to his abilities, uncommon intelligence, and impressiveness for everything good and noble.

At the age of eight he wrote German poems, which, to the regret of the family, were lost.

The most striking features in his character were his gentleness and humility, and his strong affection for his parents, especially for his mother.

He never gave cause for dissatisfaction, and thus he was never punished in any way. The writer of this sketch only remembers one occasion, when his mother seemed displeased with him. Noticing it, he suddenly knelt down before her, imploring her to forgive him, with the most solemn promise that he would be very good in future. This was a most affecting and touching incident, not to be easily forgotten.

He was of such a refined and delicate mind that anything which was in the least contrary to his impression of right, young as he was, made him feel quite miserable and sad. He suffered, during his early studies, from an accident. A heavy weight of one of the large clocks, that come from the Black Forest, fell on his head, when he was alone in the room. He was found lying on the ground, quite stunned by the heavy blow. Fortunately his tutor, who happened to be also a doctor, came to the rescue, and after some time he seemed himself again. This accident, the writer of this sketch thinks, must have told on him all his life long, as his head was especially delicate and the cause of suffering.

Little Adolph was favoured and loved by Jews and Gentiles, and even now he is remembered and honoured in his native town, after nearly half a century. His sister concludes her sketch by noticing his studies at Berlin, and his connection with the Irish Jewish Mission at Hamburg—events to which we shall refer afterwards—and then adds:—Little

Adolph hardly associated when young with any of his school-fellows. He was shy and very timid, easily frightened when the boys were rough and rude—and he thus rather kept aloof. After his baptism some of his little Jewish school-fellows mocked and ridiculed him for becoming a Christian. He, however, replied with so much dignity and decision that they were soon silenced, and became in fact ashamed of their attacks.

And now we come to the great movement in Pesth, and its effect on the Saphir family. We have spoken of the deep impression made by the services and conversations of Dr. Duncan and his coadjutors, Messrs. Wingate and Smith. Dr. Smith thus describes the early progress[1]:—About midsummer in 1842, the little company was greatly quickened by a visit from various Christian friends, natives of different countries, who without previous concert arrived in Pesth on the same day, and indeed by the same steamer. This remarkable coincidence was evidently of the Lord, and it was resolved to turn it to account. For fourteen days we continued together in prayer and thanksgiving. It was a time of special refreshing from the presence of the Lord. We remembered the parting words: "Go ye into all the world; and lo, I am with you

[1] The Rev. Dr. Robert Smith, now of Corsack in Dumfriesshire, then one of the missionaries, wrote a series of excellent articles on the mission, in the *Sunday at Home* of 1866. Our quotations from him are chiefly from those articles, but some from letters written at the time.

alway." And as we communed one with another in the Word, and poured out our hearts at the mercy-seat, we felt that the Lord Jesus was indeed in the midst of us, walking among the candlesticks as of old, and the hearts of all were greatly enlarged. The well thus opened in the desert continued to flow, and to follow us in our way as a living stream. From that time a manifest blessing began to descend. German services were established, which were attended by great numbers of Jews, and a powerful impression was made. This impression deepened week by week, and as winter approached the work of conversion began.

It was about this time that the visit of the Rev. Charles (afterwards Dr.) Schwartz took place, to which we have referred. He remained for some time preaching regularly in German. Many Jews came to hear him, and the impressions already made on the Saphir family were much deepened.

Dr. Keith said in his report to the General Assembly of the Free Church of Scotland in 1844:—

While I was in Pesth an aged and respectable Jew was specially recommended to me as one of the most learned among them, and the most capable of giving every requisite information concerning his brethren. He conversed freely on the history of the Jews in Hungary, and referred me to the best authorities on that subject, which he at first imagined was the object of my inquiry. But he was at first more reluctant, than other Jews generally

were, to speak of their religious opinions, and it was only after a preliminary conversation that I could get him at all to enter on the question of the Messiahship of Jesus. More than in most other instances, it was necessary, in dealing with him, to become as a Jew to the Jews. But when the testimony of the prophets was brought plainly before him, he was deeply moved, and said, "It is very hard to give up in old age opinions cherished from youth, and never doubted." He soon became an earnest inquirer. Having thrice missed me that day, he called the fourth time, of his own accord, at my lodgings, on the evening before I left Pesth.

The father and his son Adolph were convinced at the same time that Jesus was the Messiah, and when he became convinced, the patriarch never hesitated as to the course to be taken; but he delayed his baptism in his anxiety to bring his whole family with him. His son Philipp, of whom we shall have much to say afterwards, was baptized on April 4, 1843, by one of the chief Hungarian pastors, the Rev. Paul Török, who was very friendly with the missionaries and baptized all the converts, it not being lawful for foreigners to perform ministerial offices for Austrian subjects. Philipp had been impressed by the preaching of Mr. Schwartz, and he wrote to him expressing the joy that he felt in being admitted into the Church of Christ. But Philipp's conversion took place when he and two others were affectionately ministering to Mr.

Wingate, who had met with an accident, and required to be attended to, day and night. He and Alfred Edersheim and another volunteered to take turns in this loving service, and Philipp, deeply troubled in mind, sought counsel from Mr. Wingate, and suddenly saw and rejoiced in the light. Old Mr. Saphir had everything to lose, but he counted all things but loss for the excellency to be found in Christ. Dr. Smith says:—He was perhaps the most learned Jew in Hungary, and held in universal respect for probity and uprightness of character. He was in truth a sort of Gamaliel in the nation. He was the bosom friend of the Chief Rabbi, and the most leading and trusted man in every benevolent and useful undertaking. A hundred other conversions could not have produced the same impression as his.

Mr. Wingate, in writing before the baptism, thus referred to him:—

The Lord has remarkably visited Mr. Saphir's family, and we look forward to their being the first who will be called to profess publicly their faith in Christ, and obedience to Him. This will be a severe blow to the kingdom of Satan, which he has so long held undisturbed in Judaism. Mr. Saphir is known throughout the whole community, and the rumours of his conversion to the truth have been shaking the Jews here, like the heavings of a coming earthquake. For many years his unblemished character, extensive learning, not only as to Jewish but general literature, having at the

age of fifty-four mastered the English language for no other reason than that he might be able to read Shakespere in the original;—all these circumstances, combined with his patriotic endeavour to raise his nation, by the erection and formation of the largest Jewish school in Hungary, had endeared him to the Jews. His opinion was, as it were, law; and that he should be about to declare Judaism, which he had studied for forty years, to be a way of death and not of life was sufficiently startling. He is about sixty years of age, but his mind is full of youthful vigour, and he has great energy of character. Dr. Duncan's many conversations have greatly impressed him, and the conflict with the natural enmity and unbelief of the heart has been long and deep; but the Lord was deepening the Word, and now we commend him and his interesting family—of wife, three sons, and three daughters, and a Jewish servant—to the prayers of God's children.

Some little time ago, when Mr. Saphir's state of mind was talked of among the Jews, the principal Rabbi here, his former intimate friend, preached from Isaiah liii., explaining the passage after the manner of the Jews, and denouncing in fearful terms the man who would give up his children to those who were outside of their community, viz. the Christians. Mr. Saphir was in the synagogue at the time, and knew that all this was levelled at him. But this tirade, though it exposed him to the enmity of the Jews, confirmed him in his deter-

mination to hold fast to the Lord Jesus. Soon after, before the annual meeting for the election of directors to the Jewish Seminary, the Rabbi sent privately to inform him that it was the intention of the Jews to expel him, and begging him, if his mind was quite made up to leave the synagogue, to send in his resignation. He accordingly resigned his office of principal Director to the school, which he had so many years watched over and superintended. He has suffered much at the hands of his brethren As in the case of Job, they used to rise up at his approach, but some dared now even to revile him and mock him. His high character has silenced many, and the Rabbi has declared, that notwithstanding all, Mr. Saphir is an honourable man. Relatives and friends weep, and try all means to effect a change in his purpose, but in vain.

It may be mentioned here that Dr. Schwab, the Rabbi of Buda-pest, had communications with him, as long as he lived. He was accustomed frequently to meet him at a private room of one of the booksellers, in that city.

Mr. Israel Saphir's wife, of Bohemian extraction, *née* Henrietta Bondij, was an attractive woman of gentle disposition, to whom her son Adolph bore much resemblance. She also, after some time, became convinced of the Messiahship of Jesus, and declared her readiness to follow her husband and to profess Christianity; but she was in much perplexity about the worldly difficulties, in which open profession of faith by baptism might involve them. The

whole family became simultaneously influenced, except an elder son by a former marriage. For six months the father had delayed his own baptism, that he might bring his family with him. Dr. Smith, writing in Feb. 1843, thus describes their state, and refers touchingly to the young Adolph:—

The eldest daughter we believe to be now a Christian. She is under regular instruction for baptism. Her little brother, eleven and a half years of age (but of small stature), receives instruction at the same time. I feel confident that this child, if he is not being prepared for speedy removal to another world, is being prepared for much good in this. He seems to have a peculiar delight in prayer. Hours together, we have reason to believe, have been sometimes spent by him in this exercise. He and his sister have little prayer-meetings together, on behalf of the other members of the family. Nor have their prayers been unheard. The mother is now anxiously inquiring how her soul can be saved. The remaining two sisters have of their own accord offered themselves for instruction. The father stands fast, and grows in strength from day to day. The power of Divine grace has been wonderfully manifested in him. He has been universally looked up to as the most learned Jew in Hungary, and has possessed so great weight of probity and character, that the Jews have been accustomed to regard him with feelings of the deepest respect, and even veneration. Yet, standing at the very head of his countrymen, and almost idolized by them, he has

been enabled through grace to count all things but loss for the excellency to be found in Christ Jesus.

We had for some time watched with intense interest the progress of his mind. At length we felt ourselves justified, about a week ago, to request an interview, and to call upon him, in the name of the Lord Jesus, to come forth from among his brethren, and make a public profession of Christ's name. The way in which he responded to this call, and the views which he was led to express, filled us with unfeigned delight. We have reason to anticipate that his baptism will produce a great sensation among the Jews, not only here, but throughout Hungary. His high reputation for learning and uprightness shuts out at once the idea of incapacity or interested motive. That he is convinced and that he is capable of judging, are points which, whatever they may say in the heat of their anger, they will not be able to set aside to the satisfaction of their own minds. The great attainments of Mr. Saphir, the position which he has occupied, and other circumstances, have impressed us deeply with the importance of his being publicly employed by the Church. Moreover, as he is quite familiar with the Greek and Roman classics, and is a thorough master in all Jewish learning, we might, with his assistance, be enabled, with much advantage, to train up young men in immediate contact with the work, who might afterwards be stationed in different parts of the country.

CHAPTER IV.

BAPTISM OF THE SAPHIR HOUSEHOLD.

Mr. Saphir, his Wife and Daughters and Adolph baptized in June 1843—Crowded Assembly of Jews and others—Impressive Address of the Father—Secret First Communion—"Sound of the noiseless steps"—Earnestness of Young Adolph — Impression in Hungary and Germany — Discussion in the Press—Striking Letter of Adolph's Father.

THE household, consisting of father, son, wife, and three daughters (Philipp having been baptized before, as we have mentioned, on his departure for Carlsruhe to be trained as a teacher), were baptized by Pastor Török, in the Hungarian Reformed church, on Wednesday, June 7, 1843. Dr. Smith gives a graphic account of the whole scene :—

All these, to the best of our discernment, had been made partakers of the grace of the Lord Jesus ; His glorious Name be praised !—a whole family. How seldom such a sight even in the most Christian land ! It is the Lord's doing, and wondrous in our eyes. On the morning of the baptism, the children were up, between three and four, for prayer. The sound of their sweet voices, at that early hour, gladdened and strengthened the parents' hearts.

At his baptism, the father delivered an address, powerfully conceived and expressed, in which he gave solemn testimony, not only to the truths of the gospel, but also to the experience of it in his own soul. Such a testimony had never been borne in Pesth since the days of the Reformation. He bore witness also to the change which he had, with his own eyes, seen effected in his wife and children. Pointing to them, as they stood around him, he declared the Spirit of God and the truth of God to have been the means of the spiritual transformation. Altogether, the sight was most affecting. To hear of an inward struggle between grace and sin, issuing through the power of the Holy Ghost in a new birth of the soul, and that this, and not a mere change of opinion and of outward profession, was a true conversion from Judaism to Christianity, was something for which the crowded assembly of Jews and others were quite unprepared. Many Jews and Gentiles were moved to tears, and not a few were led to inquire after the way of salvation from that hour. There was a power, and simplicity, and truth in the words of the patriarchal Jew, as he stood in the midst of his family, and testified for himself and for them what God had done for their souls. It might be seen, reflected in the riveted attention of all present, that these doctrines were no trifles! but that they entered into the very life of the soul. The attention and death-like stillness of the audience showed the depth of the impression then

being made. Especially was every breath hushed when the moment of the great transition arrived, in which, by the washing with water in the name of the Father, the Son, and the Holy Ghost, this Jewish family, one by one, were publicly engrafted into Christ. It is true, there was no transition here from death to life. But the life which had been already communicated by Word and Spirit, now emerged into publicity before the eyes of God, of angels, and of men. In that hour a covenant was openly and irrevocably entered into, before many witnesses, between God and these children of Abraham, with pledges of mutual fidelity and love. In a sense—and that a high and important one—they came there as Jews, they returned home rejoicing as Christians.

We spent the evening of the day with the family. The joy, the peace, the love among them I shall not attempt to describe. It was the most lovely sight I ever beheld. The zeal of the father kindling anew and burning with more than usual brightness; perfect peace resting on the but lately care-worn countenance of the mother; the eldest daughter finding an outlet to her thankfulness and joy only in tears, and the little Benjamin of the family—Adolph—the first among them who had seen the Lord, hanging on his beloved teachers, the very picture of a happy child;—such a scene was life to our souls.

The servant of the family looked on bewildered, and wondering what all this meant. On that night

impressions were made on her heart, which issued later in her conversion. After praying with them, and exhorting them to continue steadfast in the faith, walking together in the comfort and love of the Spirit, and in the fellowship of all the holy brethren, we took our departure.

Such a well of living water could not be opened up amidst the dreary wastes of the Jewish community, and I may add of the Christian also, without attracting much observation. For a time, even all opposition was stayed. Men felt that a power was at work which they could not comprehend, and which they were afraid to resist. Into not a few hearts the truth silently found its way; in some cases resulting in a manifestly saving change; in others producing impressions, the nature of which the day of decision alone will declare. I shall never forget the occasion of the first dispensation of the Lord's Supper, soon after this baptism, when the majority of those present were Jews. The meeting was held in an upper room, secretly, for fear of the Jews, and of the intolerant Austrian Government. Almost as soon as the service began a strange mysterious presence filled the place. A hushed silence fell on the little company, only occasionally broken by the suppressed sob of some bursting heart. When the bread was broken and the wine poured forth, we felt as if for the time the conditions of the earth had passed away. We felt that the Risen Lord was indeed present in the midst of us. And as we gazed upon Him, we saw

the print of the nails, and the wound in His pierced side. An Irish barrister, Mr. Rawlins, who, with his whole family, had been converted a short time before, and who afterwards became a clergyman of the Church of England, said to me on the following day—"I thought I heard the sound of His noiseless steps as He passed up and down in the midst of us."

From that time the work went forward with great power. The little company of believers walked together in the fear of God, and in the unity of mutual love. And they testified all around to what they had seen and heard. The large Jewish community of Pesth was perplexed, not knowing what these things might mean. Indeed, for a time, the whole city was shaken. In public places of resort, the conversation of all classes turned on the strange things that had come to their ears.

Dr. Smith continues:—These were blessed times worth living for. Within a few months about twenty persons were added to the Lord, and others received a new baptism of the Spirit. A general interest was awakened through the city. Even in the coffee-houses conversation was turned to the subject of religion. Wherever the converts went they carried the savour of Christ with them. Their demeanour was modest and unassuming, but what was nearest their hearts could not be hidden. Their daily intercourse with each other was like that of a large united family, and was characterized in a remarkable degree by unanimity, love, and

mutual confidence. When any cause of difference arose among them, they were wont to meet together and lay the matter before the Lord, praying and conversing alternately, till they again saw, eye to eye. Thus their light shone out on all around, and men were forced to take knowledge of them that Jesus dwelt among them of a truth.

In those days we were visited by many Christian brethren from various countries, who had heard that the Lord had visited this people. It is a curious fact that several of these, quite apart from each other, gave expression to the same idea,—that they felt as if sojourning for a season in one of the early Apostolic Churches. I remember the remark made to me by one of them, that he would not be taken aback nor think it strange, should a letter from Paul or from Peter be handed in, by next morning's post. These were days of heaven upon earth. Sometimes I felt as if the ground were no longer solid under my feet.

It is of special interest to notice the strong character and Christian ardour of Adolph at this early period of life. He was in a manner the leader of the movement. This zeal and decision burned with intensity all through his ministry in after years, and gave him such power as an almost Apostolic ambassador of Christ. Dr. Smith thus speaks of him:—Adolph visited, the other day, a Jewess of his acquaintance, who is also a neighbour. He spoke to her about her soul—of

her state by nature, and need of salvation. She said that all the neighbours marked a great change in the Saphir family; that they seemed now so happy. "Yes," said Adolph, "we are happy because we have got reconciliation with God through the blood of His Son. We have peace in our consciences; and that makes us happy." The conversation ended in his engaging with her in prayer. His father and he seem to have exchanged with one another the characteristics belonging to their respective ages, or rather retaining the proper characteristics of youth and age—to have communicated, the one to the other—the child imparting to the father the simplicity of childhood—the father imparting to the child almost the maturity of age. One beautiful and touching illustration of this we remark in the conversations they have with each other, like brother with brother, on the Sabbath evenings, over the truths they have been hearing in the English service,—in attending upon which they find great delight.

Dr. Duncan, who had been away for a time from Pesth on account of health, returned in the summer of 1843. He wrote in regard to the Saphirs:—Mrs. Saphir we met in Vienna, with two of her daughters, whom she was conducting to a school at Kornthal, in Würtemburg, for the education of teachers. On her countenance there sparkled a joy which I had never seen there before. In fact, formerly she always looked miserable. Her talents, which are of a homely but useful and motherly

kind, have also received a wonderful expression through the force of truth. Philipp Saphir, an elder son, is gone to Carlsruhe in Würtemburg, to be educated for a teacher. The change produced in him by the power of Christianity appears to have had a very strange influence on those who knew him before, who said they formerly despised him, as a foolish and disgraceful lad, but now could not help admiring him. I have seen some letters which he sent to his father. They seemed rather the production of an aged and experienced Christian, with a good deal of the faith, *naïveté*, and pleasant quaintness, which distinguished the style of the Puritans. Little A. is still a charming boy. He knows English pretty well, and has during our absence prepared for me the books of Joshua and Judges in Hebrew. His father tells me, that sometimes he continues for a whole hour in prayer, the tears streaming from his eyes. He finds opportunity of speaking of Christ to Jewesses, who invite the child to their houses. Though treated by us as a man, and, no doubt, by them with foolish admiration, we have not seen one trait in him inconsistent with childlike simplicity and modesty.

A great door was opened among literary young men—students of philosophy, medicine, and theology. This success excited much persecution. The Jews organized means to keep their brethren from visiting the missionaries. They also tried to get the authorities to interfere. Several articles

appeared in the *Juden Zeitung*, published at Leipzig, attacking the mission. A pamphlet was distributed in Pesth against it. A notice appeared in the well-known Augsburg *Allgemeine Zeitung*, accusing the missionaries at Pesth of alluring, by money and all kinds of promises, the very dregs of the people, and also of interfering with the Roman Catholics. This last charge was intended to incite the Government to expel them, as all Protestant work among Roman Catholics was then strictly forbidden. These determined efforts to destroy the mission, testified to the great effect it was producing.

The conversion of Mr. Saphir and his family caused a great sensation among the Jews, who knew that as a Jew he had been remarkable for honesty and wisdom, and who could not believe that in becoming a Christian he was a deceiver. The Scriptures were therefore read in many Jewish houses with avidity. Christianity became a subject of study and conversation in Jewish families, and the missionaries found themselves too few to overtake the inquirers. It may be noted that Mr. Saphir's prayers were usually in Hebrew, and the words of the Psalter were constantly used, adapted to the special circumstances, and full of the original fire and force. Within about a year and a half from the establishment of the mission, thirty-five baptisms had taken place. These baptisms were conducted, as mentioned before, by the superintendent minister of the Reformed Church

of Hungary, Pastor Paul Török. The influence of the mission was felt remarkably in quickening many of the clergy and their people, who had been sunk in rationalism.

We give here an extract from a letter of old Mr. Saphir, which breathes the simple Christian character of the man, and testifies to the influence of his conversion on the Jews. It is dated Pesth, April 11, 1844, and addressed to the Rev. C. Schwartz :—

We have tolerably much to do, and the Lord is still pleased to countenance our labours. One very important feature in the mission here is the change that the feelings of the Jews have undergone, since the missionaries settled at Pesth. Jews, without being shocked or wounded in their feelings, can now be addressed about the most important truths of the gospel, and they even quietly and calmly begin to consider with their families, whether they should embrace Christianity or not. I can assure you (I humbly trust you won't believe that I am mentioning this out of self-love and vain-glory) that since I publicly professed Jesus as my Messiah, a new era has begun in the history of the Jews of Pesth, yea, even of Hungary. They were accustomed to look upon me, whether rightly or wrongly I do not say, as one well acquainted with their own literature, and somewhat versed even in profane science. The Rabbi himself confirmed the people in this opinion, since he seemed to prefer my acquaint-

ance to any other, and was always anxious to show publicly how much he esteemed me. What will the poor man do now? Can he at once despise and calumniate that man whom he shortly before publicly exalted and honoured,—and why? Simply because I have embraced Christianity. And the uneducated people, again and again, put the question, Must we believe that the same Saphir, who we were told even yesterday was a learned man, has at once become an ignorant one; or that the same man who was, all his lifetime, an honest man, and whom we knew for thirty years as a sincere man, has suddenly turned out a deceiver and hypocrite?

All these conditions which, in the first moment of excitement and surprise, were overlooked, are now more coolly and impartially weighed; the more—as they clearly see that we have not only professed Christ with our lips, but cannot deny, as I humbly trust, that we have been changed,—a new and living principle having been put into our hearts; so that while, six months back, all with one accord calumniated, contemned, despised us; now they are divided amongst themselves, and many begin to think that Saphir has really been converted, and to look at one another in surprise. I know all this from good authority; and now, let me ask you:—May we not hope that Christ will still more be glorified, and His kingdom still more advanced amongst us? God is my witness, this is the only thing, viz. Christ's glory, that fills my

heart with unspeakable joy. Do not believe that I have mentioned this to you out of love to myself, or because I believe that I have done anything in it. I know that there is nothing good in me, and that we all come short, before that God who tries the reins and searches the hearts—yea, I pray daily that the Lord may free me more and more from selfishness, and fill me with true humility; yet, not unto us, but unto His blessed Name be all glory and praise for ever.

CHAPTER V.

INFLUENCE OF THE COURT.

The Archduke and Archduchess foster the Mission—They encourage the sending of Evangelists all through Hungary—The Archduke's Peaceful Death in 1847—Subsequent persecution of the Archduchess—Her Death in 1855.

DURING these remarkable events, the mission was constantly under the fostering care of the Archduchess and her husband, the Palatine. Thus the *representatives* of the Austrian Government, which was so bigoted and oppressive, became its chief protectors. This was a most wonderful fact. The Archduchess frequently invited the missionaries to the Palace, and rejoiced in their work and encouraged them in it. Her care was constant, or they could not have gone on. "She was," says Mr. Wingate, "weekly interviewed by some of us, and both she and the Palatine knew all we were doing. She was taught Hebrew by old Mr. Saphir. We were nearly as well known in the Palace as in the city of Buda-pest. Her Highness had a long correspondence with some of the mission party."

Dr. Smith gives a special instance of the influence of the Court in promoting the mission :— The report of the work in Pesth had gone forth everywhere, and awakened a very general spirit of inquiry in Hungary. Of this the missionaries wished to take advantage. Six of the most gifted of the converts were trained with great care for two years, with a view to their being sent out as evangelists. But there was no immediate prospect of the door being opened. Such a thing as a proselytizing expedition through the towns and villages of Hungary was unheard of, and it seemed almost to be impossible under a Government so intolerant. The men were ready, but how were they to proceed? We communicated our wishes to the Archduchess, who undertook to seize the first favourable opportunity to lay the whole matter before the Archduke, and boldly to solicit his protection. Now mark the providence of God! A few days later there occurred a violent outbreak among the peasants in Austrian Poland. A large number of the proprietors, with their wives and children, were massacred in cold blood, and many other frightful excesses were committed. The news had just reached Pesth. The Archduke, who was a just man, and sincerely desired to promote the welfare of the people according to the measure of his light, was greatly troubled. For a time he walked up and down in his chamber in deep thought, and greatly agitated. The Archduchess, coming in and finding him in this state, asked if anything

had happened to vex him. He answered, "Nothing personally, but I have been thinking of those fearful atrocities in Poland, and I have come to the conclusion that, unless the Bible be circulated among these people and they get good in this way, no other means will raise them from their present degradation." She was immediately ready with the reply, "If an attempt of this kind were made in Hungary, would you give it your protection?" He said, "Yes, I certainly would." She then unfolded to him our whole scheme, which he highly approved of. He had often expressed his confidence in the prudence and circumspection of the Scotch missionaries. He now entrusted her with a message to us, to the effect that we should send out men with as little noise and public observation as possible, and that, if they met with any molestation from the authorities, they were on no account to offer resistance, but report the case at once to us, and we to him, and that he would take his own measures for its repression. Even he himself could not go beyond a certain point. His power was limited, and had it come to the knowledge of the supreme power in Vienna, that he was countenancing the circulation of the Word of God, he might easily have been involved in trouble. The door now stood open. The messengers went forth, held many evangelistic meetings, and the Scriptures were circulated by thousands in the villages and towns throughout Hungary. It may be mentioned that commendatory letters were obtained from Superin-

tendent Török of the Reformed Church, and Superintendent Dr. Szekasz of the Lutheran Church, to the pastors of all parishes in Hungary, asking them to do all they could to further the end in view—the distribution of the Bible and the preaching of the gospel to the Jews. And, in the course of four or five years, no town or village in Hungary had been left unvisited. The mission, conducted with great prudence from Dr. Duncan's time and onwards, carried with it the sympathy of both branches of the Protestant Church, and was the means of a great revival of religion. Dr. Duncan had friendly relations also with the Roman Catholic dignitaries, and he and his colleagues commanded their esteem.

The Archduke Palatine died in 1847, a humble and believing penitent at the foot of the Cross. He had for many years been a regular reader of the Bible, but it was only when the shadows of the coming darkness gathered round him, that full spiritual light arose in his soul. Several months before his death he was seized with a violent illness, which threatened to carry him off. From this he partially recovered. A cloud passed over him for a time, but it was dissolved, and he became unusually cheerful. He acknowledged afterwards that in the days of gloom he had been reviewing his past life, and had everywhere discovered sin, and that now he put his whole trust in the merits and righteousness of Christ. Soon afterwards his last illness began. A few hours before his death his

wife said to him, "As you are now so soon to stand before the judgment-seat of God, I wish to hear from you for the last time what is the ground on which you rest your hope?" His immediate reply was, "The blood of Christ *alone*," with a strong emphasis on the *alone*.

Immediately after the death of her husband, the Archduchess was hurried off by Imperial mandate, against her will, to Vienna, where she underwent a species of banishment, or rather imprisonment. Separated from the brethren, watched on every side, surrounded with spies, her visitors reported at the Imperial Palace, her character and principles calumniated by the Jesuits—her days were indeed days of suffering and sorrow.

The Rev. Dr. Keith thus describes her state at this time:—

"Her palace in Vienna was to her like a prison. There her Christian zeal could be restrained. Christian fellowship, except rarely, and even correspondence with like-minded friends, were denied her. Letters from the Duchess of Gordon, though various modes of conveyance were tried, never reached her. 'That speaks volumes,' said one of the highest rank, when told it. Strange things were surmised about her in the Austrian Court, as if to justify cruel and unwarrantable conduct. Baron (the Chevalier) Bunsen asked me, 'Is she not—' pausing like a courtier, but putting his hand to his head. 'Oh, yes,' smilingly, was my plain reply; 'she is beside herself, like the Apostle Paul;

and for the same reason, too—for Jesus' sake.' 'Is that the case?' he asked. 'Most certainly,' I answered: 'otherwise she has as clear a head and as sound a judgment as either you or I have' ('or,' I might have added, 'any one I know'). 'What else but mad can a truly devoted Christian be accounted in the popish House of Hapsburg?'"

At times she was visited by the Protestant pastors of Pesth and by the Scottish missionaries, and occasionally she was permitted to visit Hungary. Though her circumstances were so dark, she had light and joy within. And after the troubles of 1848, when the Government of Austria, under the influence of the reaction, attempted to extinguish the rights and liberties of the Protestant Church, she threw herself fearlessly into the breach. A short time before her death she went on a visit to Pesth. She was there taken ill with influenza, which soon assumed a typhoidal character, and ultimately reached the brain. Her son, the Archduke Joseph, and her daughter Elizabeth, wife of the Archduke Max Ferdinand, both of them devotedly attached to her, were with her during the illness, and the Protestant pastors of Pesth and Buda were admitted freely to her sick-bed. She died in peace, in full confidence of a glorious resurrection, on the 30th March, 1855. She died where she would have wished, among her Christian friends in Hungary, who were about her in her last hours, and witnessed her triumphant death.

CHAPTER VI.

ADOLPH'S DEPARTURE FROM PESTH.

Adolph leaves Pesth with Edersheim and Tomory—How they got away—Edersheim's Conversion and Career—Rapid progress of the Mission—Troublous times—The Hungarian War—Great Success afterwards—The fields ripe unto Harvest—Expulsion of the Missionaries—Mission Work resumed.

AFTER the baptism of the Saphirs, their light shone with increasing brightness on all around them. Adolph became a zealous little Evangelist, and when Dr. Duncan prepared to go to Scotland to begin his professorial work in Edinburgh, old Mr. Saphir wished, much as he loved him, to give up his Benjamin, to be educated and prepared for the Christian ministry. And so, after much prayer and consideration and sorrow of heart, it was resolved to part with the loved Adolph, the bright spirit of the home, to be trained for this most important work. All the members of the family, father and mother and sisters, even Adolph himself, acquiesced in the separation, as necessary for this purpose, but not without many tears. He left his father's house in the autumn

of 1843, and went to Dr. Duncan to Edinburgh, that he might perfect his knowledge of English. He was then only twelve years of age, and having been the beloved companion of his father, especially in their latter times of trial and of victory, the parting was a terrible wrench to the old man. Adolph was never able to return to Pesth, and he only once afterwards met his father, on the occasion of a visit of his parents to their daughter, Mrs. Schwartz, at Berlin. He could not return, even for a visit, on attaining manhood, as he would have been called on to serve in the army.

The method of his leaving Pesth was in some ways as remarkable as the other events of the mission. It was resolved to send two others also—Alfred Edersheim and Alexander Tomory, both able converts of the mission—to complete their theological studies in Edinburgh; but there was a difficulty in getting them away, as the Government of Austria would not allow its subjects to leave the country, before they had performed their military service. Fortunately, the well-known Indian missionary, Dr. John Wilson of Bombay, arrived in Pesth at the time on his way to Scotland, accompanied by Dunjaboi, a Parsee convert. He was regarded by the authorities as a man of distinction, and was therefore permitted to take with him persons in his service. Edersheim was appointed his secretary, Saphir and Tomory to other offices, and thus all three got away without interference.

As Alfred Edersheim became afterwards well known, especially through his work, *The Life and Times of the Messiah*, a short account of his conversion and life, written by Mr. Wingate, will interest our readers:—

Among the many distinguished trophies of Divine grace which it has pleased the great Head of His Church to bestow on the Free Church of Scotland's mission to the Jews in Hungary, Dr. Saphir and Alfred Edersheim, D.D., Ph.D., M.A., Oxon., late Warburton Lecturer of Lincoln's Inn, and Grinfield Lecturer of the University of Oxford, were the most distinguished.

On reaching Buda-pest in 1847, young Edersheim, then about seventeen, became a student at the University. He had been brought up luxuriously in Vienna, and was one of the leaders of fashion. He was highly educated, spoke Latin fluently, knew Greek, German, French, Hebrew, Hungarian, and Italian. When Crèmieux, the head of the French bar, paid a visit to Vienna, the synagogue presented him with an address, and deputed young Edersheim to deliver it. Crèmieux was so pleased with his eloquence, that he offered his father to take his son to Paris and provide for him for life, but his parents would not give him up. This was the year previous to our meeting. His tutor, Dr. Porgos, spoke English, and introduced him to the Rev. Dr. Duncan, the Rev. Mr. Smith, and myself. We felt much interested in him. Dr. Porgos had to leave for Padua to get his

medical diploma, and though still a Jew in religion, brought his pupil to me and said, "Mr. Wingate, I give you charge of Alfred; take care of him." I said, "Porgos, how can you, a Jew, give your pupil to me? You know I can only pray that he may be a true Christian." "Never mind; I know no one who will so conscientiously care for him. I am off for six months."

Before the winter was over, Edersheim was under the teaching of the Holy Spirit, and had glorious views of the Divinity of Christ. Trusting in His one Sacrifice and filled with the peace of God, he gave himself up to be His servant in any way it might please God to direct him. The Jews were astonished. He opened a class to teach the students English, on the condition that the Bible should be their only lesson book. Baptized, and now full of life and vigour, it was resolved that he should go to Edinburgh to the Rev. Professor Duncan's, to complete there his theological studies.

Edersheim after ordination was, first, missionary to the Jews at Jassy, Roumania, and then minister for many years at the Free College Church, Old Aberdeen. Severe illness brought him south, and Principal Chalmers and I advised Torquay, as one lung was already affected. At Torquay he went to a hotel—the best there; but finding that it was beyond his resources, he sent for the landlord and asked for his bill. The landlord, an earnest Christian, told him to leave that to him. Mean-

while his presence was talked about in Torquay, and a deputation waited on him to ask him to preach in a room of the hotel. People flocked to him, and in about eighteen months I was called to introduce him, in the beautiful Scotch Church of Torquay, built for him, where he was blessed to the salvation of many—specially of the upper classes. Some years later he was seized again with inflammation of the lungs, and had to resign his charge. After a stay in the Riviera, he settled in Bournemouth. Here he held private meetings and gave himself to literary work. He then joined the Church of England, and became a vicar in Dorsetshire. Spiritual blessings followed him everywhere, and every year added to his published books. As a preacher, his eloquence and sincerity gained for him great respect; and he was the only Hebrew Christian clergyman, so far as I know, who was invited by the late Dean Stanley to preach in Westminster Abbey, and by Dean Vaughan in the Temple Church. He was appointed "Select Preacher" in the University of Oxford. His large and increasing literary labours induced him to resign his country living, and he removed to Oxford, where he wrote his great work, *The Life and Times of the Messiah*. He died in 1889.

In Principal Brown's well-known *Memoirs of Dr. Duncan*,[1] Dr. Smith gives an account of the

[1] See *Life of the late John Duncan, LL.D.*, by David Brown, D.D., pp. 353-4.

progress made by the mission, after Dr. Duncan had left Pesth :—

The parting with him was painful, but the faithful Lord, who had stood by us in similar circumstances the year before, kept us from despondency; nor was our confidence misplaced. The Word of God grew, and multiplied greatly, and the Lord added to the Church, if not daily, yet from time to time, such as should be saved. The blessing which rested on the mission was even less conspicuous in the number of converts than in the love, harmony, and mutual confidence which reigned among them. Strangers who visited us from many quarters felt, according to their own statement, as if, overleaping the lapse of centuries, they had suddenly stepped into the midst of the Apostolic Church. Mr. Saphir was associated with us in the work, and proved by his deep piety, his rare humility, and his great learning, a most efficient coadjutor. A school was established under the auspices of his singularly devoted son Philipp, of whose life a sketch is given in a later chapter, which, before the premature death of its founder, numbered more than a hundred children, to all of whom there was imparted a thoroughly Christian education, not only with the consent, but in many cases with the most cordial approval, of their Jewish parents. A superior class of colporteurs or evangelists were trained, and sent into all parts of Hungary, meeting, wherever they went, with eager inquiries, regarding the strange reports

of conversions in Pesth, which had penetrated into every corner of the country. The friendly alliance between us and the Protestant pastors of Pesth and Buda, which had been initiated in the time of Dr. Duncan, became more and more intimate. Weekly ministerial conferences were set on foot, which, besides being productive of direct spiritual benefit to these brethren, and to all of us, enabled the mission through them to exercise a powerful, and in some respects even a determining, influence on the welfare of the Protestant Church, during the perilous times that followed.

These troublous times began with the great war of 1849, when the Hungarians, headed by Kossuth, sought to establish their independence, and Russia united with Austria, to fight against the Magyars. Of this period Dr. Smith gives a vivid picture:—

The years 1848-49 brought great disaster and woe on Hungary. The tide of battle rolled over the land once and again, from the extreme limit of Transylvania to the very gates of Vienna. Wave succeeded wave, sweeping many thousands of victims into eternity. The soil was drenched with blood, and the sword grew weary with slaughter. The fortress of Buda was taken and retaken several times by the contending forces. Pesth was three times bombarded. One bomb-shell passed right through my own house, and fell into the court behind. Another exploded in my study, and set fire to my furniture and

books. A state of indescribable confusion prevailed throughout the country, and, after the war was concluded, a reign of terror, by arrests and executions, began.

The missionaries had to retire for a time, but when they returned they found the fields ripe unto harvest:—

Having lost their earthly treasures, people had begun to long for something less perishable and uncertain. A thirst sprang up for the Word of God such as had never existed in Hungary before. Our work had been interrupted during the war, but now, towards the end of 1849, it was resumed with tenfold results. Our evangelists went forth again on their mission, and the eagerness of the people to possess copies of the Bible was such that for a time our supply ran short, and we could not meet the demand.

But while this blessed work was going on, the clouds begun to lower over our heads. The Austrian Government, after wavering for a time, now finally determined the course of its future policy. It was resolved to carry matters with a high hand, to bid defiance to public opinion, to suppress the last remains of public liberty, and, above all, to throw the whole education of the country into the hands of the Jesuits. . . . The principle of free inquiry asserted by Protestants made them peculiarly obnoxious to the Government. . . . The measures adopted against the Lutheran and Reformed Churches became every day harsher and

more tyrannical. . . . We had meanwhile been pursuing our usual course quietly and unostentatiously. We could not expect this state of things to last, and felt, but too truly, that the end was at hand. At length the thunder-cloud burst on our heads in the first week of January 1852. We were ordered to leave the country within ten days, and all efforts to prevent this being enforced proved vain.

A thousand cords, which bound us to a land where we had seen so many marvels of God's grace, to its Church, to individuals, to brethren dearly and tenderly loved, were at once and violently snapped asunder. The desolation of heart I felt in that hour I cannot describe. There was an agony in it which I had never known before, an agony which increased as we began to dismantle our happy home; and its bare cheerless walls became a picture of our own hearts. That Sabbath was devoted to visiting our little flock in their own houses. The chapel was closed by order of the Government, so that we could not take leave of them in public. A spy was prowling about the door, to see if any one entered it. What a contrast to the days when with gladsome step we were wont to ascend into the house of God, to behold His beauty in His sanctuary! On a dreary winter morning, between four and five, we started on our journey. The last faces I saw were those of two Hungarian pastors, with a look on them which went to my very heart. Thus ended our ten

years' sojourn in the capital of Hungary. We had been brought thither by the hand of God; we were driven thence by the malice of Satan.

After the expulsion of the missionaries old Mr. Saphir continued to act, from 1852 to 1861, as agent of the mission of the Free Church to the Jews in Pesth, under the recognized official guidance of Superintendent Török, who took the deepest interest in the work. In the school, Mr. Saphir had about six or eight teachers under him, and about 300 to 400 children in attendance. He conducted a service in his own room on the Sundays. He died in 1864, at the age of eighty-four, peacefully and joyfully resting in Jesus, the Messiah, the Saviour, and the King of Israel.

In 1861 Mr. Van Andel was appointed missionary, and in 1863 Mr. König. The obstacles were then removed. For the last twenty years the Rev. Andrew Moody, the nephew of Dr. Moody Stuart, has carried on the work with great interest. Mr. Moody writes:—"The school founded by Philip Saphir forty-six years ago, and of which I have charge, has become, as you are aware, a very large institution. We enrolled last year 511 pupils. The aged father, Israel Saphir, was still alive when I arrived in this city in 1864. I saw him before he died. When I asked him if he remembered Dr. Duncan, he said, laying his hand on his heart, 'I have him here!' A considerable number of Jews and Jewesses, old and young,

have been baptized in connection with our mission during the last three years."

Few missions, either Jewish or other, have had so remarkable a history or so widespread an influence as that of Pesth. It gave an impetus to Jewish missions, the effect of which will never pass away, and among its other manifold results, produced Adolph Saphir.

CHAPTER VII.

ADOLPH'S EDUCATION IN BERLIN.

Adolph in Edinburgh—Mrs. Duncan—Education in Berlin, 1844 to 1848—Attends the Gymnasium—Religious Difficulties—Letter to Mr. Wingate—Becomes acquainted with the Rev. Theodore Meyer—Happy Influence of this Friendship—Effect of his Difficulties on his future Doctrine and Teaching.

ADOLPH spent half a year in 1843-44, together with Edersheim and Tomory, in the house of Dr. Duncan in Edinburgh, where he improved in health, and acquired a good knowledge of English. Here he enjoyed the truly motherly care of Mrs. Duncan, who had been an immense help to her husband in his work in Hungary. Mr. Tomory thus describes her:—Her sweet and powerful influence was felt by all. She was devoted, kind, and affable; well fitted for the important position and the great opportunities which the Head of the Church vouchsafed to them. Along with devotedness and piety she was possessed of singularly good sense and practical wisdom; fitted in every way to be a mother in Israel. She did great service to the Church in taking care of the Doctor during

his labours in Pesth; and after he accepted the call to the Professorship in Edinburgh, she took her full share of the work and the responsibilities, and we felt her kindness towards us. She had a smile and a word of counsel for us all. She was beloved by all, and very popular. I will ever remember with thankfulness that the Lord gave me the precious opportunity of living under the roof of Dr. and Mrs. Duncan. What many a minister owes to a godly mother, the Lord granted me to enjoy as a stranger in a strange land, through the kindness and wisdom of that singularly devoted mother in Israel. Edersheim, Adolph Saphir, and myself lived with them during the first session after the Disruption. What a heavy charge, to have three young inexperienced youths to deal with!—but her kind and judicious ways made it all easy. She had an eye upon our comfort and upon our studies, Scotticizing us, and imbuing us with good principles. Her influence over us was paramount.

After his stay in Edinburgh Adolph went to Berlin, to the house of the Rev. Charles Schwartz, who had married his eldest sister. Mr. Schwartz had just arrived there from Constantinople as a Jewish missionary of the Free Church of Scotland, and it was considered best that Adolph should be with his relatives, as he was still only in his thirteenth year. In Berlin he could go on with his education uninterruptedly, because German was to him his mother tongue, which he had spoken

from infancy, and in which he had received his early education. He was to the last more eloquent and telling in German than even in English, and in conversation, whenever he was deeply interested, he loved best to speak in German. He speaks thus himself as to his education in Berlin:—"After six months at Edinburgh, where I stayed at the house of the learned and pious Orientalist and expositor, Dr. John Duncan, and acquired the English language, I was sent to my brother-in-law, the Rev. Charles (afterwards Dr.) Schwartz, who at that time was working in Berlin, as Jewish missionary of the Free Church of Scotland. In Berlin I attended a public school for three years and a half. Towards the end of this time I was removed into the upper fifth form, having obtained the highest number of marks. It was my wish to finish the prescribed course at Berlin, but my brother-in-law left for Amsterdam, and I was compelled to go to Scotland, where I had friends who took a kindly interest in me. I was then in my seventeenth year."

In Berlin he attended the Gymnasium, from 1844 to 1848. This portion of his life, from the age of thirteen to seventeen, was very important as a preparation for his future career. He acquired a thorough knowledge not only of German literature, but also of German philosophy, as Hegelianism, which enabled him to understand easily, in after years, the source and weakness of much of the half-fledged Rationalism which has reached

this country and affected so much various branches of theology. Much of his power in combating unbelief arose from the ordeal through which he passed in these Berlin years. He never lost his spiritual confidence and his Christian faith, but he passed through many sharp conflicts and dark and gloomy experiences.

Before referring to this, we may quote from an affectionate letter, written to Mr. Wingate. It is dated near the end of his Berlin sojourn—

"Having the opportunity of sending my hearty love to you, and my hearty thanks for your last kind letter, by my dear parents, I cannot avoid embracing it. I have great joy to see, by your kind note, that you have not yet forgotten me, and that you, who have instructed me in the doctrines of the blessed Gospel, and by whom it pleased God to bring salvation nigh unto me, remember me still before the Throne of Grace. Often do I think, with a joyful and grateful mind, on those sweet and precious hours in which you explained to me the way of salvation, in which you read with me the Gospel of the Lord Jesus Christ, told me of His love and mercy to poor sinners, and invited me to be reconciled with God, by faith in the crucified and risen Messiah.

"I often think back on that blessed time, important for my whole life, when the Lord in His grace and mercy called us out of darkness into His wonderful light, brought us from death in trespasses and sins to a life in Him in whom there is all life and all light. And as you are my father in the Lord Jesus Christ, and as by you God has converted me to His glad and free-making Gospel, I feel the desire to write and tell you all concerning me, as I cannot have the privilege of personal intercourse." The letter thus concludes—"I am getting on very well in my studies, and my wish and desire is that I may be one day able to do something in Christ's kingdom, and be of some use in bringing nigh salvation to the lost sheep of the House of Israel. May the Lord prepare

me for His work, may He honour me to labour in His vineyard, and to proclaim the glad tidings of Zion,

"Your most grateful and affectionate,

"ADOLPH SAPHIR.

"*Berlin, August* 20, 1847.

"REV. W. WINGATE, PESTH, HUNGARY."

It was in 1847 that he became acquainted with the Rev. Theodore Meyer,[1] who to the end of his life was one of the most loved of his friends. Mr. Meyer, who had been a Jewish Rabbi in Mecklenburg at Schwerin Bützow, but whose eyes had been opened to the truth, came to Berlin, where he was warmly received by Neander, Hengstenberg, and other well-known theologians of the period, and where he acquired distinction as a scholar, in the ranks of men noted for their scholarship. Dr. Hengstenberg introduced Meyer to Schwartz, and at Schwartz's house, Meyer met the young Adolph, then nearly sixteen years of age, and a pupil in the upper class of the Gymnasium. They were at once attracted to each other. Meyer was struck with the thoughtfulness, genius, and sincerity of Saphir, and young Saphir found in Meyer a friend to whom he could freely unbosom himself. Soon Meyer became his Hebrew teacher, and was constantly with him, introducing him to circles which, being still so young and not a University student, he could not himself have entered.

This friendship was to Adolph of much im-

[1] Now Jewish missionary of the English Presbyterian Church in London.

portance, for Meyer found him in a state of considerable anxiety and depression. He had not lost his faith, which had been so bright at the time of his conversion; but it was clouded over by the influences around him. The whole atmosphere of the Gymnasium was rationalistic. Hegelianism, Pantheism, everything tending to unbelief in the Divine and supernatural, seemed to be in the very air breathed by the teachers and the abler pupils. Religion was generally at a low ebb in Berlin, and the Jewish families with whom he associated were intensely worldly and almost materialistic. For a youth of philosophic insight and ability, who could appreciate the attractions of the Hegelian philosophy, and of Pantheism generally, and could look at things from their standpoint, this was no ordinary trial. A less profound mind would have been less affected. Divine grace within, and the experiences he had had of the intense reality of his relations with God in Christ, struggled against it, but the struggle was severe, and it is quite possible that it might have undermined his delicate constitution, if he had not met with a friend with whom he had thorough sympathy, to whom he could unbosom himself, who could understand him and enter with him into the philosophical speculations, and yet help to remove away the clouds that troubled him.

He thus refers to this struggle in a letter, dealing with Broad-Churchism, written to a friend in 1877: —"I passed for several years through many doubts

and phases, and was exposed to very 'broad' and even pantheistic influences, and I remember that I was often irritated by severe and impatient orthodox treatment. The reading of Scripture and of Pascal's *Pensées*, and the friendship of a few really godly Christians dispelled the mists. I have a great horror of the *sweetest*, modified, and rationalized Christianity *a là* Dean Stanley, &c., although I know that excellent men have felt drawn into it. But I think that they have still the quintessence of the old views sustaining them." And again he writes to the same correspondent, "I suffered for years from the teaching of Schleiermacher's disciples when I was about seventeen."

This experience of Saphir's in the depths—his thorough understanding of the Pantheistic philosophy—had, no doubt, in God's providence, a great influence on his future, enabling him to take a broad and philosophic view of things, and to resist the subtle influences of a system, which indirectly perplexes multitudes who do not understand the sources or the philosophy. One traces in the writings of Saphir that he sees far beneath the surface, that he comprehends clearly the connecting links, and that he maintains the Divine authority of Scripture throughout, not because he does not appreciate the questions raised, but because he understands them so thoroughly that he at once traces influences destructive of Christianity, as a Divine religion, where many theologians, less profound, become bewildered in minutiæ.

CHAPTER VIII.

PHILIPP SAPHIR AND HIS SISTER ELIZABETH.

Memoir of Philipp written by Adolph when a Student in Edinburgh—Philipp's early Carelessness and Worldliness—Conversion and Baptism—Training at Carlsruhe—Delicacy—Intense Sufferings—Starting Young Men's Society—Opening of School for Jewish Children—Its Great Success—His Joyful Death—Elizabeth Saphir described by her Sister.

FULLY to appreciate the blessed results of the conversion of the Saphir household, we must not overlook the devoted career of the elder brother Philipp, who is mentioned in the earlier chapters. His memoir, written by Adolph when a student in Edinburgh, is of remarkable interest. A Life so devoted and so nobly spent for the good of those around him, in the midst of great physical suffering and depression, we have seldom read. It is a beautiful life. We give some of the leading features as brought out in his brother Adolph's narrative, which is of thrilling interest throughout, and shows how, when there is a burning zeal for Christ, all impossibilities vanish.

Although he received a good education at home, the temptations of the world proved too strong

for Philipp, and he led a careless and wild life. Yet he found no lasting happiness in worldly joys and sins, and at times a strong reaction would take place. Resolutions of improvement were formed. Sometimes he turned to the strict observance of the Jewish laws and institutions, at other times he felt attracted by the grandeur of the Romish Church, and its outward show of devotion.

On the one hand, the unmeaning, often hypocritical, at best lifeless, formalism and orthodoxy of the strict Jews could produce no other effect than that of repelling him, and impressing him with the feeling that in these antiquated forms there was no spirit, and that these ceremonies were not the indices of a holy and devoted life; while, on the other hand, the hollow infidelity, the undefined morality, the witty scorn of all positive religion which characterized the young, talented, and gifted, while they attracted him, inspired no principle, strength, or object of life. Again, the Christian population was without light, and dead. Christianity had become a lifeless form. Christ was never shown to him. Gay life, amusements of every kind, less of an intellectual than a merely carnal and sensual nature, seemed to form the centre of the life of those so-called Christians. But, with all the coldness and death which prevailed in the synagogue, the Old Testament was there read and taught, and its morality, however deficiently apprehended, was inculcated; and, by afflictions sent on the whole population and his

family in particular, God prepared his heart for the reception of the truth.

When Philipp was fifteen years old a terrible inundation took place at Pesth. The water in places reached the height of ten feet, and stood on a level with the windows of the second storey. Many buildings fell, and there was great loss of life. He was especially active, and saved many lives and much property. This event made a deep impression, and prepared the way for more solemn convictions.

In 1842, about a year after the establishment of the mission, the Rev. C. Schwartz visited Pesth on his way to Constantinople, and was detained there for some weeks. He addressed many Jews in German, and produced a great impression, among others, on Philipp Saphir, then nineteen years of age. The light broke in upon him. He wrote to Mr. Schwartz, after his departure:—"I thank God daily for having sent you to us, and for having inclined my heart to receive the message you brought, and to enter in at the straight gate which leads to God. . . . I feel the strength and joy of the Holy Spirit; so do also my sister and brother." He longed also for others. "One thought gives me much pain and distress. What will become of your parents, your relatives, your people? Mr. Smith and Mr. Wingate seek most earnestly to lead me to salvation. I cannot pray enough for them."

All associated with him remarked that he was

altogether a changed being. He sought the direction of God in all he undertook, and the Word of God was his delight. But nothing was more manifest than the consciousness of sin and weakness, and the remembrance of sins which, although he believed them to be forgiven of God, could not yet be forgotten by himself. This consciousness gave him that modesty and humility which so characterized him.

On Tuesday, April 4, 1843, he was baptized in the Calvinistic church of Pesth, by the superintendent, the Rev. Paul Török. He wrote two days after to Mr. Schwartz:—Tuesday was the most important day in my life. I was admitted into the Church of Christ. I cannot describe my feelings to you. Ah! the infinite love of God! He has given me much peace. Nothing will deprive me of it. I am happy, joyful; my soul is with God. I praise Christ every hour. I regard my life only as one single point, and have death continually in view; therefore I lay myself into Christ's arms every evening, so that, if it should be my last sleep, I may fall asleep in the Lord. This is now my joy; but the week before my baptism I thought upon almost nothing else but my sins. I looked back upon my past life. I was quite overpowered by the thought of Christ's redeeming love, and I wept and repented, and God has wiped away my tears, and I have heard His voice, "Be of good cheer, My son, thy sins are forgiven thee."

On the Sunday following he received for the first time the Lord's Supper. A few days after he left Pesth for Carlsruhe, to be trained as a teacher, having an ardent desire to be useful in spreading the truth among his countrymen. He began his studies in the Carlsruhe Seminary for teachers, with great diligence and earnestness. He worked from five in the morning till nine at night with scarcely any interruption, and thus undermined his constitution. He met with many pious friends, with whom he had refreshing intercourse, and continued to grow in the grace and the knowledge of Jesus Christ. At this time he wrote to a near relative who was then very sad and depressed, "*Let cares become prayers.* Luther says, a man who does not cast his care upon Christ is a dead and rejected man. Therefore, as a good soldier of Christ, bear those afflictions patiently, and overcome them." In his papers of that summer he often renewed the covenant he made with God in baptism. Before the end of the year he became ill through over-study. The submissiveness of his spirit and Christian joy in his illness are remarkably shown in these words, quoted from a letter written to his parents in Dec. 1843:—"It is my duty to inform you of what the Lord in His great love has done to me. I will tell you, with a humble heart, that confesses itself guilty and deserving of chastisement, the afflictions which our wise and gracious God has sent me,—and my lips will be opened to praise Him. It would be my greatest

comfort to know, that like children of God, to whom all things work together for good, you will regard this also as a proof of the love of Jesus, and will be able, without murmuring and questioning, to submit cheerfully to God, who loves us so much." "Shall I be able," he says at the close, "to complete my studies? Ah! my joy in the prospect of being a teacher was perhaps too great."

His journal in 1844 is full of deep humility and earnest devotedness of heart to God; self-examination the more searching because the light was burning so brightly within—the light of the Spirit. In December of that year he again became ill, and from this time he lived, with but little interruption, a life of sickness and pain.

In his diary we find a prayer, of which the following is a portion:—"I thank Thee from the bottom of my heart for this punishment, and but one thing now I request of Thee—that Thy holy and good Spirit may effect in me Thy purpose; that Thy disciple may recover in body and mind: that this sickness may be unto life eternal. . . Lord Jesus, I hear Thy Amen. If I die, I will see and praise Thee. If I recover, the rest of my life will flow a stream of gratitude, spent in Thy service to the honour of Thy name."

He wrote at the same time to the Rev. C. Schwartz:—"Now I learn how God loves me. I can only thank God for this illness. I am very ill, weak, and thin. I think I will go home to my

Lord and Saviour. I look forward to my end with joy."

He had to return to Pesth in 1845. His illness increased. But his confidence in God never wavered. His energetic nature could not endure idleness and inactivity. A union of believers, especially of such as were in the strength and vigour of youth, for their mutual advancement in Christ, and for the sowing of the seed of Christ in every possible way, suggested itself as the best work he could do. He called round him a meeting of Christian young men, who entered heartily into his idea, and a Young Men's Society was constituted, on the following basis. 1. It was to be called The Society of Young Men. 2. Its object was to propagate the Kingdom of God, especially among young men, also to assist brethren in distress, and inquirers after truth. 3. The means to be employed were to be reading of the Word of God, prayers, and contributions. 4. The Society was to meet three times a week for reading and prayer. 5. Only true, earnest-hearted Christians were to be invited to join as members; but they were to try to bring in young men to the meetings. 6. There was to be a weekly collection on Saturdays; and 7. there were to be annual reports, with accounts of the finances.

This Society, so well and wisely organized, proved a great blessing, and gave Philipp much joy, cheering him in his suffering, and making him glad in doing work for Christ.

His views of Christian truth were exceedingly clear, like those of his brother Adolph. He writes:—

"I do not merely say I try to be a Christian, but I say I know it, and the Lord knows it. I am a Christian. . . . God makes us His children by His grace through the merit of Christ. Every Christian has this adoption—I, as much as Moses, Paul, Peter. It is God's gift. But the full appropriation of God's gift, the sanctification of the soul, is different in different individuals, and complete only in heaven. . . . When the work of sanctification is most prosperous, they will seek the oftener to see God's grace in Christ the crucified. . . . Yes, a child of God is and remains a child of God, in good days and evil days, in bright days and dark days, under lively and under dull feelings, in the storm and stress of temptation, yea, even in his fall. Winds, waves, mists, will not rob him of this faith. I am a child of God."

When lying on his bed of weakness, Philipp thought whether he could not promote in some further way the glory and the Kingdom of Christ. "How happy would I be," he says in his diary, "if Christ intended to do anything through me, a poor, weak man! O, my God, make me a blessing on this bed of suffering and illness!"

"When I considered," he writes, "that my illness would probably be very long, I thought—Could you not do something during the time of trial for Him who did so much for you? So

I thought of children, and teaching them, and I began with one boy at my bedside. In a few days I had five, seven, ten; to-day, I have thirty children, about ten girls and the rest boys—a school, you see. I have taught them now for a month; and as Dr. Keith and Mr. Grant, from Scotland, passed through, they examined the children, to the great satisfaction of our friends."

He wrote thus to Dr. Duncan:—"In fourteen or fifteen days I had twenty-three children sitting before my bed—fourteen Jewish and nine Christian. I can scarcely describe my feelings as I commenced instruction. It was soon evident that the Bible lessons made an impression on the children. The boys and girls learned with such love and zeal, that I was able to hold an examination. . . I must inform you that I never asked any of the parents to entrust their children to my care. Had I possessed the wish to do so, my lameness and crutches would have prevented me. The parents, as soon as they heard from others that I meant to give instruction to poor children gratis, sent their children to me. As my school increased, I was obliged to change my lodging for one more commodious. I was anxious to provide myself with the means necessary for carrying it on. These, with the exception of some books from Germany, which I eagerly wait for, were speedily procured, and I was enabled to open the school with fifty-two children. There were eight Protestants, twenty-one Jewish boys, and twenty-

three Jewish girls. I made a point of speaking personally with the parents, in order to ascertain whether the children had their approval, when they came to me. I immediately drew their attention to the fact that I was no longer a Jew, but a Christian who believed in Jesus as the Messiah that was already come, and that therefore my school was a Christian school. 'I teach,' said I, 'the Evangelical doctrine as I find it revealed in the Word of God, and I teach the same whether my pupils be Jews or Christians. My chief object is to lead the children to reverence and love God; if you do not object to the doctrines of Christianity, I joyfully receive your children.' I was obliged to speak in this manner, as I easily foresaw that if I did not take this precaution I would be accused, in the event of my encountering opposition from the hostility of the Jews."

Thus nobly and honestly, on his sick-bed, did he carry on his work. Jewish opposition was aroused, and the numbers fell in one day from fifty-three to twenty-two; but the children soon began to come back. Of this time he says—"A boy, when he heard he could not be sent to the school again, began to weep bitterly." "I have a little Jewish girl in the school, who will not be called anything but a Christian. When a Jew told her the other day that Jesus was not God, she began to cry, and accused the unbeliever to her mother." His liberality of view is illustrated in the following:—"A mother came with her

daughter, and told me that the Rabbi had preached against me, and forbidden the parents to send their children. 'Is not this very bad?' 'No,' said I, 'he acts conscientiously as his conviction commands him. He is a Jew, I am a Christian; he does not wish to see Jewish children attracted by Christianity.' 'Never mind,' replied she; 'be so good as to receive my children into your school.'" "The Jewish children give me more satisfaction than the others. They put so many questions, almost always sensible ones, and sometimes with such deep meaning that I am quite astonished. Many of the little ones rejoice in Christ. At home the children read the Bible and pray." A service was instituted for Jewish children on the Lord's Day, and many attended and listened attentively.

"It is impossible," says Adolph in the *Memoir*, "to describe the delight and happiness which he felt in teaching these poor children. Philipp was naturally very lively and playful, not only fond of children, but able and willing to descend to their standpoint and become a child to them. His hearty interest in them, his sympathy with them, and his youthful vivacity and cheerfulness gained him the affection and love of his pupils."

The following characteristics remind us of Adolph himself:—"What he knew, and wished to communicate, he stated plainly, concisely, and directly. He was gifted, moreover, with a lively imagination, and apprehended facts not merely abstractly with

his reason, but with the mind's eye, picturing them to himself distinctly and vividly." He adds :— "The chief excellency of his teaching consisted in his believing and acting upon the principle that to educate children is to train their hearts to know and love God, and that this object is not only to be kept in view in the specific religious instruction, but to be remembered in every lesson that is taught."

In the meantime the Young Men's Society which Philipp had instituted continued to prosper. Twenty pounds were raised in the first year, in connection with it, chiefly to assist those in need; and the meetings on Sundays and Thursdays to study the Bible were most refreshing.

In June 1847 he had to leave Pesth for a time to take the baths at Pösteng in the north of Hungary. He was away a month, and all the time he was active in missionary work, especially among the Jews. At Pressburg, where he had formerly resided, he spoke to many of the Jews he had known before. "On one occasion," he writes, "a crowd gathered, and one woman began to speak to me. I saw in her face bitter hatred and anger. I am thankful I was able to speak with her in meekness and love. She called me hypocrite and apostate, and began to describe my death-bed hours, which, she said, would be terrible, on account of the remorse I would then feel for having denied my faith. I waited till she had finished this violent oration, and then told her

a few things about the love of Jesus, and asked her to think them over. I went away full of comfort, remembering the words of Christ, 'Blessed are ye when men shall revile you for My sake.'"

There is a quiet humour in the following:—"I was speaking to another Jewess on the coming of the Messiah, as promised by God to our fathers. She thought it a sufficient answer that, as a woman she knew nothing, could not know anything, ought not to know anything, was not intended by God to know anything. But although she professed so frankly her entire ignorance, she showed herself exceedingly learned and skilful in reviling and scolding me. Yet I made her listen to the truth." Of the crass ignorance of the people an example is given:—"Another woman, to whom I had given a Bible, asked me whether I was the author of the Book; a Jewess!—one of that nation to whom pertain the glory and the covenants, and the giving of the Law."

He thus yearns over his people:—"Oh, Israel, how is thine eye covered with a veil; and thy heart also! Rend thy heart, and not thy garments; turn to Him who alone can say a powerful Ephphatha to thy closed eye and heart." And then, remembering his own past:—"Ah, I feel such an ardent desire to testify of the truth in this city, where I led such a godless life." He gives many examples of the ignorance of the Jews, and of their materialism. To them he seemed a strange phenomenon; because of the Christians so called, none

spoke as he did. They were still great in ceremonies, but had nothing else. "To-day is Sabbath. Wherein consists the sanctification of this day among the Jews? It consists in three points—They wear a three-cornered hat, a blue frock-coat, and velvet pantaloons. The Jews are the same during the week as to-day; *only* their dress is symbolical of a difference between the days."

It was his delight to do good, and to speak about Christ; it was no trouble to him; it came spontaneously. Wherever he was, he sought anxiously to find an opportunity of telling those around him what was to him the life and treasure of his soul.

He returned to Pesth in July, none the better, but rather the worse, for the baths. He was then subjected to terrible tortures by a surgeon probing the wounds in his legs. Agonizing pain continued afterwards, but he bore it patiently. "I suffer," he says, "intense pain, but I have resolved not to say much about it. Let me suffer in silence and solitude till it pleases God to send me deliverance." Again:—"My wounds are burned every day with caustic stone, and they heed not my cries. I wish I could bear the pain more patiently in those terrible moments. God has driven me into deep straits, but, thanks to Him, He is educating me for heaven. His ways are dark. So long as we are down here in this valley, it is impossible to have a clear view of God's plans or ways; but from the summit of the mountain we shall be able to see it all, and

to see how, in every step and turn which God caused us to make, there was wisdom, blessing, and love."

He recovered a little, and at last, in October, he got back to his school, which was in a bad state, but soon rallied under his care. He thus speaks of his pupils—"I spoke with them, one by one, read with them God's Word, and prayed with them, and every word of warning I gave them applied, I felt, as much to myself as to them. So we confessed our sins together, teacher and pupils, and sought God's help. One of the children, a boy of eight, died after a few days' illness, giving all evidence of his faith in Christ. A little brother, a year younger, speedily followed, with like faith. This produced a great effect among the children —Jewish children—who began to carry the light to their homes."

The care and solicitude, says his brother, with which we watched the progress and development of the children, who, in such a wonderful way, were committed to his training; the attention and diligence which he bestowed on their education; the joy which he felt on seeing a new Divine life springing up in the hearts of many of them, and the anxiety with which he endeavoured to cherish and foster the tender plant, made him forget in some measure the pain he then suffered, and helped him to bear the heavy affliction with which God had visited him. The only bright gleam of light, in those dark days of suffering, was

to see the love of Christ attracting and saving the children, in whom he felt such a heart interest.

But his sufferings were soon to increase, and the ensuing winter brought him days of severer pain, of deeper agony, both in body and soul, than he ever had before. In the end of January 1848, these increased sufferings began, and the physician, in probing the wound again, gave the fatal news that the bone was affected, and that the complaint was incurable. The return of the spring had a favourable influence, and although the local pain had not decreased, yet with great exertion he recommenced his school, and to his intense delight had about 120 children. In the view that the latter part of his life was to be spent in quiet and blessed labour among the children, he felt comfort, gladness, and cheerfulness.

But suddenly, in that year of turmoil and social earthquakes, there broke out the calamitous Hungarian war. In May of the next year, 1849, Pesth was bombarded. Many had to flee. One of the children in his bed was killed by a bomb. Philipp became weaker and weaker, but his faith filled him with joy. He wrote to his brother:—

"DEAR GOOD BROTHER,—Only a few words. God has laid me on a bed of sickness, from which I will not rise again. So rejoice to know that I will be redeemed, freed from pain, *saved*—saved from care! I will be with Christ. What joy and delight! I am ready to depart; I rejoice in God. Pray for me. My whole body is ruined. In heaven there will

be no pain. I praise the Lamb slain for us. So, farewell." And to his brother-in-law Mr. Schwartz, he wrote jubilantly:—"I am happy. God has done great things for me. My body is decaying, but my inner man lives and grows. I am weak and miserable, scorched with the heat of affliction, but within I am strong in my God, and rich in Him who became poor for me. Heat takes away the dross, and prepares a transcendent joy. I wait patiently, and keep quiet under His hand. I do not dread to die; the death Conqueror has taken away the sting of death. I long to be freed from the body of sin; I long after the house not made with hands, eternal in the heavens." These letters were written in July. His sufferings increased till it pleased God to call him to Himself on September 27, 1849.

His father wrote Adolph after his death an account of his last illness, when he was racked with pain but was calm and quiet and patient. During his illness he spoke with the Jews who visited him, about the Kingdom of God. On the night previous to his death he was quite sleepless, and as he noticed his sister Elizabeth crying he called, embraced, and kissed her. "Why do you weep?" he said. "Look at me. I am a great deal better now. The Lord Jesus, our Saviour, is gracious, and of great mercy. Be of good cheer; trust in Him. Should we at any time have offended each other, we shall be reconciled now and for ever." He died, while his father knelt by his side with

two friends and engaged in prayer. The old man adds, "Our Philipp, my dearly beloved son and your faithful brother, is in heaven. We shall see him again."

A great number of people, many of them Jews, attended the funeral. Fifty of the school-children were present, and their tears were an eloquent expression of their love and sincere sorrow.

He died at the age of twenty-six, and after his death his loved school continued to increase and to prosper.

This life of Philipp Saphir reads like a tale of the apostolic age. There was not only the patience in suffering, but the most ardent zeal and loving spirit which led him in his weakness and prostration to labour with such tenderness for children and for young men, and to accomplish more in a few years on his bed of suffering than most Christians accomplish in a life-time. We know of no nobler example of the influence of the Spirit of God, than in the struggling years of pain of this true son of Abraham, melted and quickened by the love of Christ.

Before we leave the story of the Saphir family, we must also notice a sister Elizabeth, who was a most devoted Christian, of whom another sister writes:—

Elizabeth, was not only remarkable for her manifold gifts, but also for her refined mind and her humble, loving disposition. She was naturally

devout, and very religious in the observance of Jewish rites and ceremonies, and a visit to one of her uncles, an orthodox Jew, during which she scrupulously endeavoured to observe every tittle of the rabbinical law, served to bring out still more strongly this feature of her character. This uncle was very devoted to her, and having no daughter wished to adopt her, but to this her father would not consent, although he allowed her to prolong her visit. During her absence the event occurred which brought about such great changes in the Saphir family.

Elizabeth received an urgent summons from her anxious father to come home, as he wished to remove her without delay from her uncle's influence. Though sorry to leave her uncle, she was very glad to rejoin her family, and the first few days of her return slipped away very happily. Coming as she did from an emphatically Jewish house, she could not fail to notice the great changes that had taken place in her home, and desired to know the cause, whereupon her father told her that they had found Jesus of Nazareth, and that He was none other than the promised Messiah—the Christ of God—the Lamb that takes away the sin of the world. She was grieved, in fact stunned, on hearing this. The thought of "apostasy" on the part of those she loved was terrible to her, and she emphatically declared her intention to have nothing to do with it.

Her father, being a very judicious man, thought it best not to press her, but only asked her to read the New Testament carefully, trusting in God's power to open her eyes and touch her heart. He also requested the other members of the family not to interfere with her. Thus she was left for a time quite to herself. How great was her father's joy and delight when she intimated to him that she had found the New Testament Scriptures to be the very Word of God, and looked to Christ as her Saviour! Though she was not yet fourteen years old, no one who knew her could have the slightest doubt as to the sincerity of her desire to yield herself up to the Saviour, and to walk in His light. Her shy, retiring disposition led her to take great delight in solitary meditation and Bible study. Many long hours were thus spent alone with God. Soon there arose in her a steadfast desire openly to confess Him whom her soul loved. She had a full conception of the supreme importance of such a step, and of the responsibility of those who bear the Redeemer's name.

The writer of these lines remembers the saintly expression of her countenance, and her concentrated attention during the baptismal service. It was a day never to be forgotten! All present could only say, "This is the Lord's doing, and it is marvellous in our eyes." Soon after, she and her younger sister were sent to a large boarding-school at Kornthal, in the south of Germany. This place was renowned for its high Christian training, as also

for its good teaching in all modern branches of knowledge. Elizabeth applied herself zealously to her studies, and did her best to satisfy all her teachers; and in this she fully succeeded. Her gentle, loving manner attracted all with whom she came in contact, and soon she became a great favourite with both teachers and scholars. She was admired, not merely for her many good qualities, but chiefly for her loving, sympathizing character, which deepened and developed day by day. Her ardent desire was to exercise a good influence over those who were her fellow-students, and the first thing she endeavoured to bring about was a weekly prayer-meeting. She met with many difficulties which threatened to frustrate her wishes. However, her perseverance gained the victory; some of her young friends came forward, wishing to take part in the meeting.

For this purpose they could not find any place but a very small garret at the top of the house. There they met, and Elizabeth conducted these meetings. She was the means of bringing young souls to Christ. This small prayer-meeting did not always pass off very smoothly. Those who joined it were often scorned, laughed at, and called "Pietisten," but the "mad" Elizabeth was only the more zealous and persevering. The pastor of the place, a most devoted Christian, had much intercourse with her, and was her teacher in Hebrew.

A missionary, who was at the time staying there, took a great liking to her, and asked her to make

his house her home. He also taught her English. After a stay of two years, the sisters had to leave for Pesth, and a general regret was expressed at Elizabeth's departure; but a lively correspondence which she kept up with her teachers and young friends served to unite them still more. She evinced great concern and anxiety not to lose their love, and pointed them especially again and again to the truth as it is in Jesus. Thus she was not forgotten. The sisters were joined on their way home by their brother Philipp, who was staying at the same time at Carlsruhe in a seminary.

After a time of rest Elizabeth resumed all her studies, and tried her best to make herself useful, in and out of the house. She had much blessed intercourse with her beloved teacher, Mrs. Smith, to whom she was most devoted, and to whom she looked up with no common regard.

When Philipp started the idea of opening a school for Jewish children, she took it up at once, and looked forward impatiently to its commencement. When at last the great work was achieved, and children came crowding in, her happiness knew no bounds, and she threw herself at once with all her strength and energy into the work assigned to her. She and Philipp were the pillars of this remarkable school, which became such a success and blessing, and which excited no small stir in the place. Elizabeth had a large class of girls, which she managed in a masterly way, to the astonishment of all her friends. Both the pupils and their

parents were soon devoted to her, and greatly admired both her teaching and her dealings with the children. She visited the parents weekly, among whom she had free scope to speak of her personal experiences. Many were deeply impressed by her testimony, and could not fail to notice her anxiety as to their souls' salvation.

At the annual examination her results with her pupils were simply amazing. Superintendent Török, who presided on these occasions, could not express often enough his thorough satisfaction and admiration at her handling of the subjects, which she taught with so much clearness and understanding. She was however little accessible to praise, and was often unaware of the influence she exercised on those around her. Her mind and thoughts were concentrated on one point—to *her* the most important in her life—namely, to love and serve her Master, and to help to minister to her fellow-creatures as much as she could. She was known among Jews and Gentiles. All loved and honoured her. Philipp's death was a great sorrow to her. She missed him intensely; at the same time, she tried to do her very best to endear his memory to the pupils he had left, to whom he was deeply attached.

After his death, Elizabeth was more than ever devoted to her work, and the school was in a most flourishing condition. Subsequently she became engaged to a man who *professed* to be a Christian, and expressed a great interest in the

mission school. Unfortunately this marriage turned out to be a very unhappy one. Poor Elizabeth suffered intensely from her husband's ill-treatment. Her parents, though not aware of this, could not fail to notice her sad look and deep depression. On being asked for the reason of this change, she was most reluctant to give a satisfactory answer, only mentioning that her husband did not quite understand her, but she hoped he might improve.

In the meantime things seemed to get worse, and her father, who was deeply devoted to her, took her home, in order to protect her from further bad treatment. Her health had by this time suffered severely, and soon she became very ill—past recovery. All was done to make her last days happy and bright. Day and night her father nursed her;—but, alas! she passed away in her twenty-seventh year, in 1854, chiefly from a broken heart.

Elizabeth's Bible knowledge was remarkable. Her prayers were singularly beautiful and expressive. Her death caused great sensation among Jews and Gentiles. It was most touching to notice her pupils' sorrow and disconsolateness. All came to take the last farewell of her. One of her friends, Countess Brunswick, begged to be allowed to see her. She was struck with Elizabeth's happy expression; she put a New Testament in her hands, and remained for a time in silent prayer with her.

When the writer of these lines was the last time at Buda-pest, in 1884, she met some of Elizabeth's old

friends, who informed her that Elizabeth had never been forgotten, but was still living in their memory, —loved and honoured. A lady, rather indifferent towards Christianity, but a great admirer of Elizabeth, said she considered Elizabeth was a Saint, and every year, on "All Saints' Day," she laid a wreath on her grave. Her life was hidden in Christ. Her end was peace!

Adolph thus refers to the death of this sister :—

My good sister Elizabeth died about a fortnight ago. We know she died in faith, love, and hope. The grief and bereavement is on our side only. She was very noble, and knew how to deny herself for the sake of God's Kingdom. She felt as much as a man that her life ought to be of use to the Church. Next to Philipp I always admired her most. We are all going home—sooner or later; but may God grant us a long life, if it please Him!

CHAPTER IX.

COLLEGE CAREER IN SCOTLAND.

Adolph's Stay in Glasgow—Session 1848-49 — Tutor with Mr. William Brown, in Aberdeen—Acquaintance with William Fleming Stevenson—Mutual Benefit—Great Influence of this Friendship on his Life—Visits the Stevensons in Strabane—A Second Home—His Description of Stevenson.

WE left Adolph Saphir in Berlin, where he remained during a good part of the time recorded in his brother's history. He was there resident with his brother-in-law and sister, the Rev. C. Schwartz and his wife. At this time his spirit was a good deal agitated by the Hegelian and other influences encountered among the teachers and pupils of the Gymnasium. He had a mind well fitted to appreciate the attractiveness of the Hegelian and general Pantheistic philosophy. The great German poet, Goethe, had with all the power of his genius interwoven that philosophy into his poetry, and presented it thus in the most attractive garb. Many other German writers were also Pantheistic. This Pantheism has now degenerated largely into Materialism, which was then beginning to take

its place and has since been fully developed. Strauss had written his *Leben Jesu*, and the treatment of the New Testament as an ordinary book, and of the life of Jesus as that of a great but eccentric genius, was very prevalent. Saphir had much literary power, as is manifest in all his writings. He could appreciate the beautiful in literature of every kind; and with the great German classics, with Goethe at their head, he was perfectly familiar. The atmosphere of Berlin was intellectually high, but decidedly un-Christian. Had he encountered it, without that baptism of the Spirit, in his youthful days, he would have been attracted and carried away, and have probably made for himself, as his uncle had done, a distinguished position in German literature, but would have been lost to the Christian Church. But he had been truly converted, and therefore, though influenced and attracted, he fought by God's grace against and overcame the influence, and was thus prepared, understanding the intellectual position and attractions of rationalism, to become a powerful witness for the truth in after days.

In 1848 he left Berlin, and was at once transferred to the evangelical atmosphere of Scotland. Mr. Robert Wodrow, of Glasgow, had, as we have mentioned, advocated for many years a mission to the Jews, and prayed to God that it might be begun.

After her husband's death, Mrs. Wodrow continued to take the deepest interest in Jewish work. Hungary was in the midst of war, so that there

was every reason for Adolph Saphir not returning thither. Besides, he had been given to the Scottish mission and designed for its work. The histories of the father and of Adolph himself in his boyhood were then familiar to numbers of Scottish readers, through the pages of *The Home and Foreign Missionary Record of the Free Church.* The Pesth mission had made a very deep impression in Scotland, and Mrs. Wodrow welcomed him to her home as an inmate, when Adolph began to carry on his studies for the ministry in Glasgow University.

On his arrival in Glasgow in the autumn of 1848, he was received with great kindness and regarded with much interest by many, but the sudden change to such different surroundings was very trying to one, of such a retiring and highly sensitive nature.

In the following year he went to Aberdeen, where he became tutor in the family of Mr. William Brown, brother of the Rev. Dr. Charles Brown of Edinburgh and of Principal Brown of Aberdeen. His old friend, the Rev. Theodore Meyer, and another well-known Jewish minister, Professor Sachs, were at the time in Aberdeen, and received him warmly, and in Mr. Brown's family he was very happy.

He gives himself the following account of his college career:—"After having passed an examination, I was received into the second class of undergraduates at the University of Glasgow. At this

University, and also at Marischal College, Aberdeen, which I attended afterwards, I took all the prescribed subjects in preparation for the study of theology, viz. Latin and Greek Literature, Logic, Moral Philosophy, Mathematics, and in addition Chemistry. After having obtained good certificates and taken the first prize for Greek in Aberdeen, I became a student of theology in the Free Church College, Edinburgh. About the same time I took the degree of B.A. at Glasgow, having completed my triennium."

In Glasgow he first became acquainted with one whose fame is in all the Churches, and who was for long years his most devoted friend—the Rev. William Fleming Stevenson, the author of *Praying and Working*. This friendship was of the greatest value to him. Mr. Stevenson was, even as a student, a man of remarkable culture, of great literary attainments, of an ardent Christian spirit, and with large knowledge of missions. He had followed the history of the Pesth mission, and knew well both about the Saphirs and about Adolph himself. He sought him out in Glasgow, and they were at once attracted to each other, and became devoted friends. Such a friendship as this, of greatest importance to both, was invaluable to Adolph, at this time a stranger in a strange land. He felt it to be a special guidance of God that had brought them together. They had literary and philosophical as well as spiritual affinities, and during their theological studies in Edinburgh they

lodged together. Stevenson made Saphir familiar with English literature, of which he had wide knowledge, while Saphir brought him into contact with the literature and philosophy of Germany. Above all, they walked to the house of God in company, and strengthened each other in faith and devotion to Christ.

But Fleming Stevenson was not only a friend, he treated Saphir as a brother, giving him a home where he would otherwise have been alone in the world. Saphir went over to Strabane on a long visit to the Stevenson family in the spring of 1850, after the close of the College term, and spent there the summer; and again he was with them during the summer of 1851.

This home of the Stevensons, which was a true home to Saphir, who was regarded by them as a brother, is thus described in the *Life and Letters of Dr. Stevenson.*[1] "The father was an exceptionally intelligent, careful, and well-educated man, a lover of books, of music, and of scenery. He made his children his companions, reading aloud to them in the evenings, and taking them for afternoon strolls through the glens and lanes of the neighbourhood. He was a man of earnest, large-hearted piety. The mother was a devout Christian, of a quiet, sweet, unselfish spirit. She prayed much for her children and with them. There were five sons and daughters, William being

[1] *Life and Letters of the Rev. William Fleming Stevenson, D.D.*, by his wife. Nelson and Sons.

the youngest." There could not have been a happier or more cheerful household, cultured and well-educated, with all that liveliness and wit that give a special charm to Irish circles. Saphir, who would otherwise have been very desolate, found here a home. He thus describes his acquaintanceship with Stevenson and its effect:—

My acquaintance with Stevenson commenced in the winter of 1848-9 (his first winter as a student in Glasgow), when we attended the same classes in Glasgow University, and living in the same neighbourhood, had almost every day long conversations on our way to the College. . . . When we parted in the month of May we had become friends, though neither of us, I think, was aware of the depth and strength of the bond that united us. Stevenson wrote very characteristic letters, describing Dublin and its attractions, his quiet life in the country, and his varied readings. He was very happy and sanguine, and tried to cheer me, who felt very lonely in a strange country, and depressed by ill-health and other trials. I remember distinctly the time when we, as it were, looked into each other's soul and felt that we were one. This was in reply to a letter in which I had told him of the peace and sunshine which had come to me from the eighth chapter of Romans, where I saw clearly the consolation and firm foundation of election; that they who believe in Jesus know that God is for them, and that all things work together for their good. The experimental view of this doctrine

struck him very much, and his reply was full of sympathy.

From that time began our real friendship. When in 1850 he repeated to me his invitation to spend the summer holidays with him, I gladly accepted it. I was received by his parents with the greatest kindness, and soon felt at home in that truly Christian and peaceful household. Stevenson and I were inseparable, reading and talking. He was preparing for entering the Divinity Hall, but general literature had great attractions for him. I was then full of German literature—Schiller, Goethe, Tieck, &c.; he was steeped in the English classics; and so we exchanged thoughts and information. I noticed during that summer many characteristics which distinguished him all his life. His favourite poet was Wordsworth. His taste in poetry was very catholic. He already possessed the calmness, patience, and humility which recognized the merits and beauties of authors who were not congenial to him. But Wordsworth was the poet whom he loved, who both expressed and developed his own individuality. Stevenson had an intense and lively love of nature, and a warm appreciation of true human nobility in every form and shape, even the simplest and most unpretending.

After describing further the character of his friend, he proceeds—

I looked upon him, as I have done throughout my life since, as a gift of God's love to me, who

had been separated from brother and sister and relative of every kind since my seventeenth year. It was settled that we, joined by Charles de Smidt,[1] should live together during our divinity course at Edinburgh. Our circle was varied and somewhat cosmopolitan, owing to de Smidt's Dutch and Cape fellow-students, and to my Jewish and German friends. . . . Our most intimate friend was the Rev. Theodore Meyer, who was Assistant-Professor of Hebrew in the New College. He came over in the year 1848 to Scotland, after having witnessed the exciting scenes of the Revolution in Berlin. Mr. Meyer came to Christianity out of Judaism and Rationalism. Having been brought into contact with the various forms of theology at Berlin, he had a very sympathetic and genial manner with young men who were passing through similar phases and conflicts; so that, while we looked up to him on account of his experience and learning, we felt quite at home in his company, and he frequently joined our Saturday expeditions.

The three, Saphir, Smidt, and Stevenson, who lodged together, dubbed themselves, in allusion to their birthplace or lineage, Shem, Ham, and Japheth. They attended chiefly the ministry of the Rev. Dr. Charles Brown, who was valued by many of the most thoughtful in Edinburgh for his eminently

[1] Charles de Smidt was of Dutch descent, and born at the Cape. He was ordained, and died young, after a few years' active ministerial labour in Cape Colony.

spiritual, Scriptural, and experimental preaching. He was a man of a singularly refined, sensitive mind, of deep spiritual feeling, and of great knowledge of Scripture. Saphir much valued his ministry, and derived great benefit from it. The view which Saphir gives, in the following extract of his friend Stevenson's position at this time, partly reflected his own :—

"While he was inwardly rooted in the truth, and living a life of communion with God in prayer and study of the Scriptures, his theological views were as yet undeveloped, and he felt, as most thoughtful students do, the disturbing effects of modern speculation and of neology. His mind was candid and active ; his temperament was calm. He was determined to examine carefully and slowly, and to collect material diligently. The writings of Archdeacon Hare, of Trench, Maurice, and Kingsley, exerted a great influence on him. He was keenly alive to the culture, breadth, and manliness which characterized them, and fascinated by the power and vividness of their modes of thought and expression. On the other side, there was much of the old-fashioned representations of so-called orthodoxy, which repelled him, or at least offered difficulties to be overcome. He was very sensitive to any want of justice or candour in the treatment of divergent views, and still more to any want of reality or delicacy in the expression of spiritual experiences. But the real conflict was occasioned by the mind now coming into close contact with

the solemn and mysterious doctrines of revelation, with the question of revelation itself, of the authority and inspiration of Scripture, of sin, of atonement. He read more largely than the average student, and perhaps with more sympathy with what I may call vaguely the modern theology; and those who did not know him intimately might have fancied that he had become one of its disciples, while in reality he had a deep conviction that the simple Scripture truths which he had embraced in his childhood would in the end shine forth to his mind more clearly; and that while many misconceptions and unessential additions in the old mode of thought would be removed, applications of greater breadth would be educed and a more healthy tone imparted."

"Mr. Stevenson," says Mrs. Stevenson in her *Memoir*, "always delighted to acknowledge how much of the impulse of his life he owed to his friend Saphir."

CHAPTER X.

LETTERS OF STUDENT DAYS.

Letter to Kingsley, and Reply of Kingsley — Letters to Donald Macleod, now Editor of *Good Words*, and others— Unreal Orthodox Phraseology—Right Method of studying Scripture—Union with Christ—The Reaction against Shams threatening to become itself a mighty Sham— German Literature—Striking Dream—Consciousness of Magnetic Influence—Joyousness of Easter and Pentecost —Ruskin—True Self-Culture—God the Source of all Personality—Claudius and Manly Christianity—Mission Work begun.

IN this chapter we give a series of letters written to various friends, showing his state of mind, and his opinions on many important questions, during the period of his life in Edinburgh, as a student of theology. The first is a letter to Charles Kingsley, referred to in *Kingsley's Memoirs*:—

"47, *Castle Street, Edinburgh,*
"*October* 21, 1852.

"REV. SIR,

"You will be surprised, that without having the pleasure of your acquaintance, or any kind of introduction, I take the liberty of requesting you to accept the accompanying little biography of my brother; but the wish to send you my heartfelt thanks for your writings, which in a time of struggle and inward conflict have so often strengthened and rejoiced my heart, is so strong, that I venture this somewhat unconventional step.

"I am from a German family, and was educated in Berlin. The simple, joyous faith of childhood gave way gradually, as I became older and was brought into contact with philosophy and poesy; and when, owing to various circumstances, I came a few years ago to Scotland, a rigid Calvinistic mode of apprehending Christianity was little calculated to bring me back to Christ, the true Life Transfigurer and Truth Revealer. Yet after struggling and seeking, it has pleased God to let me see Christ, the perfect God Man, who alone draws us unto God's communion, and makes us true, real men; the dark riddles that had perplexed me began to be solved; in God becoming man I saw, I felt it; the most glorious solution of my soul's questions, the most glorious Poetry had appeared. I was so happy; but although I knew myself one with many Christians here in love to Christ, yet the number of those who view the gospel as the leaven which is to pervade all earthly things was very limited (I speak of my friends then), and at that time your sermons and other writings gave me such joy, comfort, encouragement.

"Allow me to thank you, and to thank the dear Lord, who sent you to open your lips to proclaim the glorious world-conquering gospel in this our age, which, with all its outcry against shams, is so forgetful of the highest reality. May your work be richly blessed!

"I will not attempt to apologize for troubling you with these lines, but conclude by assuring you of my deep esteem and gratitude.

"ADOLPH SAPHIR."

The answer to this letter is given in the first volume of *Charles Kingsley: his Letters and Memoirs of his Life.*[1] It is as follows:—

"*Eversley, November* 1, 1852.

"TO ADOLPH SAPHIR, ESQ.

"If I am surprised at your writing to me, it is the surprise of delight at finding that my writings have been of

[1] P. 353 of the 3rd edition.

use to any man, and above all to a Jew. For your nation I have a very deep love, first, because so many intimate friends of mine—and in one case a near connection—are Jews; and next, because I believe, as firmly as any modern interpreter of prophecy, that you are still 'The Nation,' and that you have a glorious, as I think a culminating, part to play in the history of the race. Moreover, I owe all I have ever said or thought about Christianity as the idea which is to redeem and leaven all human life, 'secular' as well as 'religious,' to the study of the Old Testament, without which the New is to me unintelligible; and I cannot love the Hebrew books without loving the men who wrote them. My reason and heart revolt at that magical theory of inspiration which we have borrowed from the Latin Rabbis (the very men whom we call fools on every other subject), which sinks the personality of the inspired writer, and makes him a mere puppet and mouthpiece; and therefore I love your David, and Jeremiah, and Isaiah, as men of like passions with myself—men who struggled, and doubted, and suffered, that I might learn from them; and loving them, how can I but love their children, and yearn over them with unspeakable pity?

"You seem to be about to become a Christian minister. In that capacity your double education, both as a German and as a Hebrew, ought to enable you to do for us what we really need to have done, almost as much as those Jews among whom your brother so heroically laboured—I mean, to teach us the real meaning of the Old Testament, and its absolute unity with the New. For this we want not mere 'Hebrew scholars,' but Hebrew spirits—Hebrew men; and this must be done, and done soon, if we are to retain our Old Testament, and therefore our New. For if we once lose our faith in the Old Testament, our faith in the New will soon dwindle to the impersonal 'spiritualism' of Frank Newman, and the German philosophasters. Now the founder of German unbelief in the Old Testament was a Jew. Benedict Spinoza wrote a little book which convulsed the spiritual world, and will go on convulsing it for centuries, unless a Jew undoes what a Jew has done. Spinoza beat down the whole method of rabbinical interpretation—the whole theory of rabbinical inspiration;

but he had nothing, as I believe, to put in their place. The true method of interpretation, the true theory of inspiration is yet sadly to seek; at least such a method and such a theory as shall coincide with history and with science. It is my belief that the Christian Jew is the man who can give us the key to both—who can interpret the New and the Old Testament both, because he alone can place himself in the position of the men who wrote them, as far as national sympathies, sorrows, and hopes are concerned, not to mention the amount of merely antiquarian light which he can throw on dark passages for us, if he chooses to read as a Jew, and not as a Rabbinist.

"I would therefore entreat you, and every other converted Jew, not to sink your nationality because you have become a member of the Universal Church, but to believe with the old converts at Jerusalem that you are a true Jew because you are a Christian; that as a Jew you have your special office in the perfecting of the faith and practice of the Church, which no Englishman or other Gentile can perform for you—neither to Germanize or Scotticize, but try to see all heaven and earth with the eyes of Abraham, David, and St. Paul."

The next letters we notice were written to Dr. Donald Macleod, present Editor of *Good Words*, with whom in his student years he was very intimate, and to Miss Stevenson, a sister of Fleming Stevenson, now Mrs. Meyer. These letters were often full of humour. He had naturally much sarcastic power, (which however he kept in subjection,) arising from instinctive insight into character and motives. In private intercourse he was genial, quaint, and amusing, and clear-sighted as to men and things. There was great sagacity, but simplicity and naturalness. No man had a greater abhorrence of pretences or shams, especially in connection with religion, and of that crafty diplomacy by which it is often attempted to guide

ecclesiastical and religious affairs. All mere showy, fussy, superficial religiosity he detested, and likewise all religious expressions which had no lifelike meaning.

He writes to Macleod from Aberdeen in 1849, in a letter which shows that his opinions about the Bible and philosophy had then become what they remained ever after, to the close of his life. They are expressed with remarkable clearness and force, considering that he was not then eighteen years of age :—

"Since I last wrote you, I have been a month or so in Holland, and have lost my eldest sister, Mrs. Schwartz, a great trial to us all. I have been exceedingly happy in Mr. Brown's family. He is a pious, enlightened, well-educated, and somewhat continental-like man, and I have had great comfort and joy in his house. I was very happy to hear of your brother's preferment, and I wish that he may be blessed richly among the people.

"Since I last wrote to you I have had a good deal of study, and have gone through the philosophical systems from Thales to Kant. The consequence of this and other things besides was to modify essentially my old opinions. I view now the Bible in a different light from before. I have come to see in it a sure and unerring standard of truth, a revelation of God, which must be *received* and digested and become ours, but submitted to as purely objective, not at all subjected to *our* ideas, views, or feelings.

"In fact these philosophical systems are elaborate, subtle, and contain also truths; some are very beautiful and captivating; but their darkness is great, and the full solution of these problems which occupy our immortal soul is found only in the Bible. It is now the object and aim of the Christian to make God's thoughts, ideas, views, his own, so that he stands not only under the Bible as an all-prevailing authority, but lives it as it were; comes to be of the same mind and taste. Of

course this can only be through our communion with the God-man Jesus Christ. There are two extremes, I think; the subjective Christianity, while not giving the Bible its proper place, lays all stress upon the felt union of the heart with Christ, and makes the Christian life and faith flow spontaneously out of the love of Christ in the heart, or Christian consciousness; and the other extreme, attaching due, if not more than due, importance to the objective truth of the Bible, leaving out of consideration the necessity of this objective truth becoming our individual property, and appropriated by reason and heart. Both, I think, are dangerous. I was for a good time deep in the first extreme, and I am conscious, for my part, that not only does such a state of mind give rise to an unsettledness about doctrines, but it leaves the heart in constant doubt, because it rests more upon what *I* feel or love, and what Christ is in me, than upon the promises of God, and what Christ has done for us. I don't know whether I have made myself intelligible. I attach now more importance than I used to do to the *views* a person holds. I see a great connection between the will and the understanding, the head and the heart. To have eternal life is to *know* Jesus Christ, of course not merely with the reason, but with the whole mind. On the whole, this is a promise given to you and to me, that Christ's Spirit will lead us into all truth; but we shall know Christ's doctrine if we are willing to do God's Will. I begin to see the gospel truths as thoroughly and essentially different from all systems of philosophy. These are all human systems, and the truth must not be mutilated to please some fellows, who know perhaps some sixty old Greek books more than others, or have become crazy in their admiration of art and their own soap-bubble speculations. In saying this I have Germany in view; but it is quite delightful to think of the manly, Christian apostolic exertions the German Evangelical Church has been making, the last two years. I hope, if it is God's will, that I shall work in connection with the German Church, and should it turn out so, I would not grudge having spent some time in Scotland, for I have learned, I trust, in your country many things which a *German* needs more than any other. . . .

"I have a most delightful friend here, a Mr. Sachs. I never

saw a more upright, transparent, healthy character than his, and his information and wit render his society very delightful. He was married a few months since. I have a College friend with whom I am very intimate. He is from the Cape of Good Hope, of Dutch family, and intends to go in a year to Holland and study for the Dutch Church. He is a very fine fellow in every respect. We go together to Edinburgh, which is settled quite."

In another letter to the same he writes:—

"*Aberdeen, May* 1, 1850.

"Cold wind—Rain threatening—No sun—No music—Barbarous country.

"What you say about Philosophy appears to me very true. I think that old Socrates had attained the very height when he said, he was the wisest because he knew that he knew nothing With regard to Moral Philosophy, I think it would be good to base it on New Testament or Bible principles. The Ethics of the New Testament would be worth while studying. For the last three months I have been reading classics on a grand scale, and getting on pretty well. I purpose to finish the *Odyssey* and *Iliad* in a fortnight—to read through Thucydides and the most of Æschylus and Sophocles.

"With regard to my views, I am getting rather more 'unsound,' in the Scotch acceptation of the term. I find so few people here who *prefer* the Bible to everything else, be it Confession-book or Prayer-book; so few who can read a chapter in the Bible without putting into it all the School theology system and Calvinism of the Presbyterian Church; and so few who have toleration for anybody who has not the same views as they. A lady, the other day, said to me that it was a sign whether a man was a Christian or not, if he keeps the Sabbath. I replied that I never read that in the New Testament, but I remember the verse: 'Hereby you shall be known as My disciples, if you *love* one another.' I can tell you, my good friend, that I am not at all so weak-minded as not to see the beauty and the advantages of a well-observed Sabbath, but whenever it is made the essence and centre of Christianity, it is as anti-Christian as Popery itself. What

an easy thing to sit four hours in church, and spend the rest of the Sunday in a close room, and then during the six week-days to live only to oneself! . . . I have not read any Philosophy for a long time, only David Hume, who puts me into a fever and makes me semi-delirious whenever I take him up. Such *consistent* sophistry never was. Yet who can help admiring that bold man! The English are always too strongly decided on one side. When they begin to philosophize they destroy everything, both human mind and material world. Berkeley and Hume have attacked both world and mind. Show me a German who has been so extravagant. If scepticism begins in a British mind, he is cooler, milder, more consistent in it than any German, and I think we may look for the worst infidelity—Materialism—on this island.

"With best wishes for all Islanders, specially yourself,

"Your affectionate friend,

"A. SAPHIR."

Writing to the same friend from Edinburgh, where he had gone to study in the winter, he says:—

"Stevenson, and a Cape of Good Hope friend, and I live together, right merrily.

"I study Calvin on the New Testament, Luther, Jeremy Taylor, and Church Fathers. Besides English modern literature, I read now Carlyle's *Life of Sterling*.

"Donald, I tell you Carlyle without Christ is as great a sham as the whiners, and perhaps greater. I admire Carlyle, but I nearly cried to-day to see that so honest a soul cannot understand the truest—the holiest One—that ever lived—Jesus Christ.

"My demi-gods are tumbling down—Schiller, Goethe, Philosophers,—this Carlyle too. To whom shall we go? Thou alone hast the word of eternal life!

"Onward, then!—God is better than all the pretty and gorgeous idols.

"I have a meeting of German boys and girls every Sunday, and give them an address. I enjoy this little work. I have

enough teaching to keep me in bread-and-cheese; but as I wish to go soon to Germany (for I don't know why I should stay here), I want to make as much money by teaching or translating from German as I can."

Writing in the winter of 1851 to Miss Stevenson, when he was a student in Edinburgh, he says:—

"I begin to see a deeper meaning in the current orthodox phraseology; but it ought to be translated into our language. My views of the Bible become daily more Pascal- and Claudius-like; that is, I see it as a mystery, light and life intelligible only to the heart-reason—chords which give music only by a similar experience. I think the constant and thoughtful reading of the Bible the greatest and best means of self-culture. Only let us read with calm historic minds, and like children, and not expect words to have different meanings in the Bible from anywhere else. I find it both instructive and comforting to read parts of the Bible corresponding to your mental state at the present; the Psalms especially can be read in that way. I think we should strive to view man as a unity; thought, language, acts, they are internally connected with the One, the being that says *I*. Therefore, good words are a sign of a good man, if they are *his* words, not put on, but *his* as much as his hands are his; and the like of good works. So if the man is good, in everything he will be good; good and bad, for 'evil is always present with me.' But Christ cleaves and cuts off what is bad in leaves and flowers,—let us only be rooted in Him. This comparison of an *organic union* with Christ (John xv.) is my greatest comfort. Were we *mechanically* tied to Christ, the link might be broken; but an organic union of branch and root, vine and branches, is inward, and becomes necessary, eternal. So we are in Christ. And as a tree, that becomes always more firmly rooted, will extend branches that widen and bring more fruit, we must strike daily deeper and deeper root in Christ (be connected daily), and thus increase in strength, beauty, and holiness. I must write you some time or other

my thoughts on organic union with Christ, and organic development, but I am sure you will think very much the same thing, if you consider John xv. and the like passages in that way."

In the same letter he proceeds to speak of questions of the day :—

"I do think that the reaction against shams is threatening to become a mighty sham itself. I am afraid of all Emerson-admiring Christians; either that they deceive themselves, or are deceived. It is an advantage to know that twice two is *not* five; but, after all, except we know that it *is four*, we cannot be good arithmeticians. But let us come from the everlasting Noes into the Everlasting Yeas. Not as a mighty Corpse, but as moved by God's Spirit, let us see the world! God only is the real self-subsisting Entity—the To Be. Only what is *in* Him, and as far as it is in Him, *is;* only that which is viewed in connection with Him, is viewed as it really *is*. Apply this to science, theology, history, everyday life, and we shall soon come to *know* with certainty Realities —Yeas. The Reality and Yea has come to us in tangible visible shape; I feel as if Thomas had put my very finger into Christ's side. I have as great—and greater—evidence of Heaven, Life, Redemption, Eternity, as of the existence of this table I write upon. To this, and along with this, comes the world of inward experience; not only of mine, but of yours, and Krummacher of Berlin, and of Claudius, fifty years ago, and all the different hearts that for six thousand years have been living in the quiet Yeas and not in the Noes. Kingsley is a noble man, who sees *everything* in Christ; and I am afraid, till we come to this, we see nothing in Christ."

He writes in another letter about German literature, and literature in general :—

"I am sure German literature will give you many a pleasant hour. We have had a noble line from Klopstock down to Uhland, and in that garden there are noble flowers;

yea, the poison flowers even and weeds have beauty, and are attractive.

"Do you know I have a sad feeling that I love Poetry and Art, when it is also without God and truth, with too great fervour; too much with my heart! I had once a dream that I went to heaven, and when asked whom I wished to see, I said first Goethe, then Shakespere; and then Peter looked at me with a glance of pity and reproach, and I burst out, crying, 'Let me see Jesus Christ.' I dreamt *that* in 1848, when I was a fanatic Poesy and Art worshipper, and I can't tell you how often I remember this dream. Is it not strange? Yes, it is not easy to love God above all, and nothing like him. God Himself keep our hearts aright, and mould our characters!

"Yet Goethe and Shakespere are noble; yea, even prophets, perhaps, *à la* Balaam.

"I wish we had Christian Carlyles, Thackerays, Dickenses, &c., but certainly the new age is coming and we may expect great things. With regard to Germany, I hope very much indeed. A noble Church, a Christianity where the whole man, intellect, feeling, imagination is shaped and transformed.

"Foolish Solomon, you say. Yes, I am. Alas! I know it too well. I have a very strange nature. I feel, when others would never think of feeling; yet notwithstanding these anomalies, that somewhat pernicious universality, I am glad I can feel intensely for men, churches, nations, entirely unconnected with me. I don't know what it is, but I believe there is a kind of magnetic influence which chains me to a good number of beings—an influence of which I have been conscious, and exercise now and then by force of will. By magnetic I mean power of spirit upon spirit."

He writes on the New Year:—

"So the New Year is in! Have you noticed how beautiful man is at Old Year's end and New Year's beginning; how the undercurrent of love and affection, cheerfulness and earnestness breaks through accretions of time and worldliness at that time; and how features long dead or dead-like are then transfigured and smile? It is such a noble thing, and

would we had more such times in the year!—nay, the whole old Christian almanack would I fain bring back, if I could, without frightening my anti-popish brethren, and without encouraging my anti-freedom brethren.

"I do not know whether you have ever felt the deep and holy meaning of Easter—after the earnest winter, and before the coming of spring, lying in the heart of the year, as the very central point of our Christian life; or the joyous solemn meaning of Pentecost, when nature is in her glory, and the blessing of God has covered the whole earth with beauty; the symbol of the Spirit summer, which came on that first Pentecost day, and comes ever since.

"Verily, I am thankful that that which appears to me as the very ideal of a spiritual heaven—transfigured life; of seeing Divine truth in all earthly phenomena; of penetrating through the symbol to the Prototype; of living continually, *in dem, was meines Vater's ist;* that this idea has been realized —approximately at least—in the Church.

"I think it beautiful and useful for me at least, for minds constituted like mine; but it would not do, and in England as well as in Germany it has found too ardent and one-sided admirers. But as long as we make not a means an end we are safe."

In one of his letters he speaks of Ruskin :—

"Delightful lectures by Ruskin, who has a very earnest view of history, and is keenly alive to the want of veneration and truth of modern ages, and appreciates the Middle Ages, as most men who have faith and imagination do."

The following letter is full of practical philosophy :—

"Have you not learned something, been influenced in some way, however trifling, seen something, which you will remember either by itself or unitedly with other things, in every human being you have had the smallest intercourse with? I think, if you examine closely, you will find it so. And as in every human being there lives some rays, some

features, some chords of the All-light, the All-beauty, the All-music, God shows Himself to us, *mirrored* in men; in one man perfectly—*Gelobt sei Jesus Christus.* Look at Paul, Augustine, Luther, they are types of one class of Christians; or Peter, James, Bernard of Clairvaux, Calvin—another class; or John, and my heart wishes, next to him, Neander; look at every variety of Christian character, every kind and shade of natural gift, temperament, and nature transfigured and leavened by the gospel; in every peculiarity and individual feature you will find a feature of God; and all Christians *together*—every one with his individuality—will reflect the full, perfect image of God. In heaven, in the Kingdom of God, not one soul is superfluous, or a repetition of another, but every one, the very smallest, is needed to make up the fullness, as all chords in a harmony.

"Now have I made myself understood? What meaning does this give to our personality and individuality? You see Fichte's '*I* Am' has made a deep impression upon me, but my ideas of the I are based on my ideas of the Thou which is above us, and in Whom we are. But I cannot deny, that although I do not belong to any school of Germany, the modern Philosophy has done me the very greatest service, and I think people might as well teach the Ptolemaean system again, or recall yesterday, as ignore the influence of Philosophy on Theology. . . . Some one says quaintly, yet well: 'He has religious life and knowledge who can say I and Thou with the understanding of his heart.' That is, who is conscious of his individuality, the existence and destiny of his personality, and can say I, and at the same time knows that his I is based upon and lives in a Thou: the Father of our Lord Jesus Christ." Self-culture in the true sense consists in the development of the individuality as it stands *in relation to* or connection with God.

"Now, men and philosophers, who recognize the I but not the Thou, always refer man to himself, to be true to himself, and let this self develop freely. This is only half the truth, for the I without the Thou, and unless in the Thou, cannot live and prosper. (Good-night, Mr. Emerson, here we part.) The Bible says, Cultivate the *gift* that is within you; let

Christ be formed within you; abide—not in yourself—in *Me*, and *I* in *you*. Hence (do you see the step?) Christian self-culture consists in looking upon Christ, and conforming to His image, in remaining in connection and intercourse with God, in removing all outward and inward obstacles which prevent Christ from being formed within us, in eradicating all remnants of sin in disposition, will, feeling, which mars the image of God in us.

"The Christian sense of self-culture is altogether different from the worldly and Christless sense. Nay, in this point to my mind all questions concentrate; all unbelief, infidelity, Carlyleism, Emersonianism. The question is, Man without God, or Man and God in God.

"I said, eradicating all remnants of sin which belong to *self-culture;* for it is clear, since we are destined to be perfect as our Father, since God has chosen us before the foundation of the world, that we should be holy and without blame before Him in love (Eph. i. 4),—it is clear from this, that then we will have our full, pure *individuality*, *when we* are *without* sin; that is, a Christian's sin belongs not to his individuality, and that in becoming like Christ we truly become ourselves.

"Is not heaven the perfect union with God, the perfect life of the individual in God? Is not this a glorious hope and prospect, and it will strengthen us to fight against that deep mystery, Sin and the Devil?"

Speaking of Claudius, he thus refers to the pervasive manliness of *real* Christianity:—

"Claudius is a reality, and a noble specimen of the true Christians, who have not ceased being *men* when they became pious (if it were possible), but embrace Christ with their whole being, in all its faculties, powers, feelings, gifts; who do not read to God a tacit lecture as some whiners do, saying the world is bad, and all is vanity, and poetry is godless, wine is a delusion, and love heathenish idolatry; but who know what it means to live *in* this world, and not *with* it, and yet as a heaven-citizen. Ah, this Christianity has such

a chemical power of separating from it all the dirt and froth and earthy clay that has been amalgamated, and baked, and kneaded into it, that there is no fear but we shall yet see it overcoming and penetrating all that is good in our nineteenth century development, and appearing in a nobler, fuller, grander shape than hitherto.

It was a deep sorrow to Saphir, in his student days, that he could never visit his own home at Pesth, as he would at once have been obliged to enter the army. He refers to this in a letter to Miss Stevenson :—

"I received such an affectionate letter from home! Almost depressing, such a shower of love, and brought back the time when I was such a spoiled, petted child. My sister Johanna sends me a list of her favourite pianoforte pieces. I send them to you, as I have nobody here to play them to me. My good mother is so anxious to see me, and I cannot get home on account of the abominable Austrian Government."

He writes from Edinburgh to Macleod in reference to the memoir of his brother Philipp :—

"I am very glad that you are going to notice my brother's biography. Don't allude to anything connected with politics, it would be very imprudent, because of the despotic Government of Austria. I don't know what has struck you in his life; I am sure his child-like faith and energy have impressed you; also his objectivity, trusting to Christ, not his feelings. One thought I would like all who read it to notice: that a Jew is a human being, and becomes a Christian even through conviction of sin and longing after God and attraction of Christ, just as the others. But you will see yourself.

"As for myself, don't you see how I have kept myself altogether in the background with my opinions or views? I tried to show my brother, and not my meditations on and about him. If I have succeeded in this, I shall be very proud.

"Stevenson will be here in a week.

"I have not yet got enough teaching; it is a great bore, and especially where one has to do with Philistines."

He discusses the question of Baptism in the following letter:—

"The question about Baptism is rather difficult. But to avoid *extremes* is not difficult. Let us hold fast these two points: 1. That the one thing needful consists in the change of heart effected by God's inclining it to surrender itself to Christ, and that upon this and this alone depends salvation. 2. That no one of Christ's institutions is mere ceremony or sign, but reality, spirit, channel of God's communication of Divine influence, which two points avoid the extremes of Baptismal Regeneration and Quakerism.

"There is some difference between the Church of Scotland and that of England in the definition of Baptism. . . . The Church of England definition leaves out of view the state of the recipient; in the Church of Scotland the benefits of the New Covenant are represented as sealed and applied to believers."

In letters from London dated October 1853, he consults his friend Macleod as to taking a degree in Glasgow of B.A. He refers also to a stay of a few months in Hamburg. This was the year before he went there as a missionary of the Irish Presbyterian Church. In the second letter, he says:—

"My dear Donald,

"I am very much obliged for your kind letter. The only fact on which I am in doubt is, whether my not having been in Glasgow as a first year student won't prevent my taking the degree.[1]

"I am doubtful whether my return to the continent will be

[1] He afterwards got the degree of B.A.

possible. My case is very simple; but my poor father, the quietest man in the world, is, on account of his connection with the mission, odious to the Government, and I have perhaps from this reason greater difficulties than I might have otherwise.

"I worked this summer for three months in Hamburg among the Jews and the Christians (poor wretches both), and I am very glad I did it, because it drove the cobwebs out of my head, and made me think more of Christianity as a power in life. Besides, it gave me opportunities to practise preaching, and, on the whole, it has had a decided influence on my character.

"I likewise saw Harms in Hanover, the holiest man I ever saw. Perhaps you have read about him and his missionary Institute, as your brother [1] knows about him. I stayed a week with him. Here in London I have been looking and trying my powers in Houndsditch and the immediate vicinity; and so you see, that this summer, though full of change and variety, was yet a very practical and working time with me. It is very kind of you to wish me to come to Glasgow, and I assure you, if things turn out so, I enjoy the prospect very much. You are just the fellow to do me good, since I want to be as practical and English in my tone of mind as I can. I have taken a great hatred to hair-splitting and mystification. Since it has pleased God to let us live only the tenth part of the lives of the antediluvian people, we can't afford time for it."

From this letter we see that Saphir was now actively preparing for work among the Jews, to which he desired to devote himself. For this purpose he had paid a visit to Hamburg, and after his return, he had "tried his powers" in London, in Houndsditch and the immediate vicinity. The Jewish work was that on which his heart was set. The hope of engaging in it had stimulated him in

[1] Dr. Norman Macleod.

all the difficulties of his student life, for he had had to support himself during almost the whole of his College career. Now that this was finished, he longed to begin active labour among his kinsmen. And though he had soon to retire from the direct Jewish mission work, his heart was in it to the end, and he was in fact, if not in name, all his life afterwards, a great Jewish missionary.

CHAPTER XI.

ORDINATION TO THE JEWISH WORK.

Licence as a Preacher, and Ordination in Belfast—Dr. Cooke presides—His Marriage—Mrs. Saphir's Character and Influence—Hamburg—His Idea of Jewish Missions—His Remarkable Tracts—Israel Pick's Influence—Threatened with Military Service by Austria—His Views as to Methods of Work not sustained by the Mission Committee —He resigns.

AFTER Adolph Saphir had completed his studies in 1854, he was strongly recommended by Dr. Keith to the Irish Presbyterian Church as a missionary to the Jews. To Jewish mission work he desired to devote his life, and therefore gladly accepted the opening. He was licensed by the Presbytery of Belfast, the celebrated Dr. Cooke acting as Moderator of Presbytery, and speaking of him with much cordiality. He was ordained by the same Presbytery as missionary to the Jews.

A few days later he was married to Miss Sara Owen, who belonged to a family much respected in the neighbourhood of Dublin. This marriage was a most happy one. His wife was of a cheerful disposition, with much humour, and considerable

ability. She adored her husband, and watched over him with the most tender care. Never were people more devoted to each other. Mrs. Lawson, the widow of Judge Lawson of Dublin, and a very intimate friend of the Saphirs, having known Mrs. Saphir long before her marriage, writes: —"Dr. Saphir's health from early youth was so fragile that he could never have lived so long had it not been for the extreme care his wife took of his health." This was the impression of many who knew them best, and was, we believe, correct. Her watchful anxiety put Mrs. Saphir often in an awkward position; as she seemed to many to be unnecessarily jealous of her husband receiving visitors, attending meetings, and undertaking engagements. She was, whether right or wrong, only actuated by devotion to him. They lived together —scarcely ever separated—for thirty-seven years. She was everything to him, and they were bound to each other with extraordinary affection.

Shortly after their marriage they left for their new home. Hamburg, one of the great commercial centres, famous for the grandeur of its buildings and the beauty of its situation, has a large number of Jewish residents of all classes, many of them men of wealth and position. It is one of the most godless of cities, the church attendance in proportion to the population being infinitesimally small. The Irish Jewish mission effected good not only among the Jews, but among the Christians.

Adolph Saphir, in his youthful vigour and

intense love of his nation, and belief in its future,—a belief which was a passion with him all his life long,—had ideas of his own, which went far beyond the gathering of a few converts, or even of a small Christian congregation. He hoped to influence Judaism in a larger way through the press, by proving in tracts addressed to the Jews, that Christianity was the natural and necessary outcome of Judaism, as revealed in their own Scriptures; that Jesus was the true promised Messiah.

He had naturally great literary talent, not only as a didactic teacher, but as an imaginative writer, and would have been famous both as a poet and novelist, had he devoted himself to literature.

His tracts were written in an attractive style, the arguments being carried on through imaginary conversations. He thus refers to them at a later period:—"During my short stay in Hamburg, I wrote several pamphlets for the Jews. These did not remain unnoticed in Jewish circles. They were cordially recommended by men like Dr. Wichern and Da Costa. They have since been republished at different times and widely circulated. They have been translated into English and Dutch." Had he been able to carry out this method of working in the manner he intended, there must soon have been inquiry among the Jewish community; but, as is often the case, the new methods were not approved.

David Livingstone was utterly condemned by the

London Missionary Society's Committee, when he set out on his great African explorations instead of confining his energies to the small station allotted to him. Saphir's new methods were not approved, and he could not get the means to carry them out. So he resigned his position and salary, which was, from the worldly point of view, a very hazardous step, seeing that he was then quite unknown in this country as a preacher.

He and his wife cast themselves adrift from a fixed appointment, waiting on God's guidance to direct them to some other field of labour. It is important that this should be borne in memory. Whether he was right or wrong, as regards the committee and his colleagues, he made a great sacrifice to the conscientious conviction of duty.

As the tracts, above referred to, were almost his first publications, and have been much used and blessed in Jewish mission work for many years past, it may be interesting to note them briefly:—

One of them is entitled, '*Wer ist der Apostat?*' ('Who is the Apostate?') It is divided into two sections—First Evening and Second Evening. The reading of the Haggada, Liturgy of the Passover, is ended, and the people sit sorrowfully around the table. A young married pair are holding the feast for the first time in their own house, and have invited some friends to spend the evening with them. One of these friends is an old man with deep-sunk, half-closed eyes, an old and trusted family friend. Another is a young man of slight

build, with light, well-arranged hair, who looks through his spectacles with a sagacious and self-possessed look; he is a student, the brother of the young wife; the third is a friend of the husband in his youth, who has been many years abroad, and returned to Germany just a few years before. He has taken the little sister of the philosopher on his knee, and asks her if she knows why this feast is observed on this day of the year. She answers quickly that it is the Passover. As he is going to explain further, the old family friend breaks in with the remark that it brings back so vividly the long past, and makes them feel united with their fathers in all parts of the world, and sends back the thought to the wonderful deliverance from the house of bondage in Egypt.

The young philosopher interrupts, "That's all very beautiful and poetic; but it is opposed to sound understanding, or rather pure reason, to believe in these as real events; we must separate the kernel from the shell. The idea which lies at the basis is true; and the ceremony, though rather wearisome and unintelligible to us young people, may promote morality."

The old man is indignant, and asserts that the observance of the day is like a monument of brass, reminding of an actual event of history, as the observance of October 18 reminds one of the battle of Leipsic.

Then the third friend who had been long abroad expresses his cordial agreement with the old man;

but charges his kinsmen with the mere memory of a historical fact, while forgetful of the God of their fathers, and shows by quotations from the prophets that they had changed altogether the idea of God; they worshipped an unknown, concealed, general Deity, but not the God who led them out of Egypt, and gave to them His thoughts and commandments. The young man listened contemptuously; but the old man repeated the sad words of Jeremiah—God mourning over the departure of His people—their forgetfulness of Him.

The stranger says the thought of God is terrible to one who does not know and love God as his Father, but only as the Creator of the planets, the Architect of the universe, the Ruler of the boundless expanse. Does a child know his father as the physician, or the lawyer, or the man of learning? Does he not rather know him as the man whom he loves, and in whom he trusts, who protects him, nourishes him, loves him, teaches him, and does all for him?

The conversation is continued, the stranger showing clearly that the Jews had lost the true idea of God, and leading them through their own Scriptures to Christ as the true representative of God. The argument is maintained with power and clearness and freshness, and is well fitted to impress Christians as well as Jews. The real apostate, he shows finally, is he who rejects God as revealed and prophesied of, viz. Jesus the Messiah.

This tract has had a large circulation, having been employed in connection with many of the missions to the Jews, and has been the means of great blessing.

Another tract was entitled, '*Wer ist ein Jude?*' ('Who is a Jew?') "Conversation between a Jew in name and a true Jew." The parties who converse are called Neophilus and Theophilus. Neophilus begins by quoting the famous passage of Lessing about the two rings. You know the wise saying which the distinguished Lessing puts in the mouth of Nathan the Wise. No one can tell which is the true ring, for the skilled artist has made two other rings so like the first, that even the maker of the pattern ring could not decide. That describes my position as regards religions; one is as good as another; each considers his own the true one, and is in this belief pious and blessed. Besides, my religion is simple. The Lord our God is one Lord. Theophilus, who is a Christian Jew, shows how these loose views in regard to false religions are opposed to the law and the prophets, and how the Jews have lost the true idea of God, as a Being to be loved and adored. The argument is chiefly against the Neologian Jews, of whom there are now a very large body in Germany; but it tells also against the old-fashioned orthodox Jews, who have, in a dry monotheism, lost the idea of the God of loving-kindness and tender mercies revealed to their fathers, and of the need of sacrifice as an atonement for sin.

The method adopted by Saphir, as a Jewish missionary, must undoubtedly have told on the Jews, as he adapted himself precisely to their state of mind, and wrote vividly and attractively. This was a kind of work for which he was specially fitted. He possessed even more power as a writer in German than in English—popular as his writings have been in this country. Had he remained in Jewish mission work, he might have supplied a literature that would have been of great influence in all the Jewish missions. In a preface signed by Delitzsch and Faber in 1889 to a new edition of the Tract '*Wer ist der Apostat?*' they say, "When it was first written, thirty years ago, the writer was a young unknown theologian in Hamburg, who, with his friend Israel Pick, laboured there for the conversion of the people of Israel." This Pick was a man of considerable power, a convert under Mr. Edwards, Free Church Jewish missionary at Breslau, who influenced Saphir very much in his views of the great future of the Jews. They then proceed to speak in the preface of the great assistance given to them in their work for Israel by Saphir, during the previous ten years. "Without Adolph Saphir's active help, neither the preparation nor the completion of Lichtenstein's *Hebrew Commentary on the New Testament* would have been possible."

Saphir's heart was to the end above all else in Jewish mission work, not chiefly because the Jews were his kinsmen, but because of the certain

promises of God to them, of the glorious future which he saw before them, and of the blessing to be expected through them to the world.

The circumstances referred to led him to leave Hamburg, and give up the direct Jewish work. There was an additional difficulty as to his residing in Germany, owing to the Austrian Government having a claim upon him for military service. This Government was then under the strong influence of reaction, after the war of 1849, and would, if they could have obtained his surrender by the North German authorities, as they were trying to do, have insisted on his entering the army, however unfitted physically for such service. After about a year's connection with the mission, he left Hamburg and went to Glasgow in 1855. He was thus beginning life anew, casting himself adrift, and trusting absolutely to the guidance and care of God.

CHAPTER XII.

MINISTRY TO GERMANS IN GLASGOW.

Norman Macleod's Interest and Friendship—Letter of Principal Brown on his Work in Glasgow—Letters to a Friend—His Work among the Germans—His Anxieties—Jowett's Book on Paul—Birth of his Daughter—Call to South Shields.

WHEN Saphir returned to Scotland, he had no definite plan as to future work. He sought out old friends in Glasgow, especially Dr. Norman Macleod and Dr. David Brown, and consulted with them. Dr., now Principal Brown, thus describes to us the interest they felt, and the suggestion made by Dr. Macleod, which was carried out:—

"Dr. Norman Macleod called on me, and said the Germans had been so kind to him when in Germany that he wished to repay it in a substantial way, and proposed that he and I should engage one of the churches for Saphir to preach in every Sunday evening (it was winter), to the *Buy a Broom* German girls, who were stray waifs, and in great danger of losing their morals. I went in

with all my heart to this, and we first called a meeting of the Germans residing in Glasgow, asking them to join us. They said, 'We don't want German preaching. Some of us have English wives, and go to the English-speaking churches.' 'Yes; but it is not for you, but these poor girls for whom no one cares, and they are your country-women.' This touched them, and they agreed to come the first evening and encourage the girls to come. And we two agreed to be there, and after the service to go to the pulpit together, state what object we had in view, and exhort both the girls there and the audience to help this work. The sermon was simple and beautiful, on 'Our Father which art in heaven.' The first words of it were these:—'This could be said by our first parents. But when they fell out with God, they fell out with one another, and woman was trampled on by man. It is Christ that brings both together, and woman owes to Him all she now is, and we can *now* say, "Our Father."' We then, each of us, praised the sermon and commended the work."

Of this period he says in a short abstract of his life. "In Glasgow I preached in German during six months. The church, which had been put at my disposal for this purpose, was fairly well attended, the congregation consisting of several German families, governesses, young men of business, and working-people. During my stay at Glasgow, I translated Daniel and the Revelation into English."

During this residence in Glasgow he wrote at

times to a warm friend, the Rev. James Williamson, a remarkable man, to whom he was much attached, who had given himself to continental work, but died early of consumption, of whom the Rev. W. T. Johnston, of Worcester, his nephew, thus writes :—

"My uncle was for some time minister of the Protestant Church of Louvain, Belgium. He died in 1856. My uncle and he (Adolph, as he always called him) were like brothers. Saphir frequently visited my grandfather's house, at Greenock, during the time of his studentship at Glasgow University, and it was some time between '47 and '50 that I first came to know him, and I have still a vivid recollection of his appearance, then thin and pale, gentle-looking and retiring, with a foreign accent, that sounded to me very pleasant—in most other respects, much as he was to the end."

In one of these letters to Mr. Williamson, referring to his services, he says :—

"I had the first German service last Sunday. The attendance was encouraging. It may interest you to hear something about the service. I began with the *Segensgruss* and a hymn. Then prayed, and read the Gospel and Epistle. After this I said the Creed and the Lord's Prayer. We sang again, and then the sermon followed. Prayer, singing, and the benediction concluded the service. I don't know whether you like *the Creed*. My chief reason for saying it is to confess before the people the leading facts of salvation. As I call myself neither Lutheran nor Calvinistic, they ought to know at once that I am not *bekenntnisslos*. I think I heard you once remark, that you thought the Apostolic Creed defective, as it mentioned not regeneration, &c. The people were very attentive; but, I assure you, it is difficult to preach to people, of whom you know well that they do not understand Christ's language. I am very careful about style, delivery, &c., because I know these things are to them of first importance, and I

am anxious to do all in my power to induce them to listen. There are many Jews among them. I am going to call on some families next week, and hope to see soon whether there is a field for me this winter.

"Since I saw you, I have received good news from Pesth. The Government have given at last permission to the Evangelical Party of the Protestant Church to erect a Theological Faculty. The Professors have been appointed, and are *lebendige Männer*. This will be better for Hungary than Kossuth's work.

"I am busy now, and very thankful that I am, for I find it difficult to be patient, and am often troubled with unbelief and anxiety. And yet what a miserable thing it would be to have only a layer of occupations separating me from doubt and distrust!"

In another letter he says:—

"You will be glad to hear that I had a good attendance last evening, better than on the former one. I preached on Thomas' unbelief. I see many Jewish faces in the church, and feel myself constrained to preach more in a missionary way than I would to an ordinary congregation. Next Sunday being *Reformationsfest*, I intend to speak on the Reformation from Christ's words, 'Come unto Me, all ye that labour,' &c.

"I am reading just now Jowett's new book on Paul. I like the style, but not the matter. He has no idea of the Divinity of the Old Testament and its dispensation, and sees therefore many *Jewish* views in Paul. Dr. Brown tells me the book is making much noise in England, and I think he intends reviewing it.

"I did not think the translation of Auberlen would give me so much to do; the proof sheets are horrible, and enough to cure any one of the *furor scribendi*.

"I suppose Meyer wrote you of his ordination, and the testimonial his German congregation gave him. I am reading very little now, and think I won't undertake a translation again; translating Auberlen has been useful to me. I see Stanley has written on Palestine. Harms in Herrmansburg was accused before the Consistory of heresy, and his enemies

wished to degrade him from his pastoral dignity and imprison him; but they did not succeed."

In the next letter he tells of the birth of his daughter:—

"To day I have to give you great news. My wife brought me yesterday *ein kleines Töchterlein.* She is remarkably well, I am thankful to say.

"I don't agree with you in your estimate of Harms; he is very orthodox, that is from a Lutheran point of view. I think Shields promises well. Pray for me; I believe more firmly in the power of prayer than I used to do. What a haze of sophistication, *Wissenschaftlichkeit* and obscurations of simple truths is that, out of which I am but gradually emerging! I mean with my heart and inward life; theoretically it is easy enough to get rid of it, but the evil influences remain very long.

"I am in great distress about my friend Pick, the Jew, who is falling into strange exaggerations about working miracles, &c. I love him very much, and think he is yet to do something for the poor Jews. It is very mysterious that he has taken such a course."

The services were continued from Sabbath to Sabbath with much interest and success. A sum of £100 was raised to sustain them; but the position was altogether uncertain for the future.

Saphir continued in Glasgow for more than half a year, enjoying the friendship of many Christian people, and bringing to Christ and strengthening the souls of many of these poor Germans to whom he ministered.

CHAPTER XIII.

BEGINNING OF LIFE-WORK IN ENGLAND.

Settlement at South Shields—Mr. J. C. Stevenson, M.P., and Mrs. Stevenson—His First Experiments as to the Method of Delivery—The Method adopted—His Idea of Preaching—His Appearance and Manner—His Book on Conversion—Rev. James Hamilton, D.D.—Death of his only Child.

AT this time, without any plan of his own, but by the special guidance of the Providence of God, he was about to enter on his great life-work as an English preacher. On the suggestion of an old College friend, he was invited to preach at Laygate Presbyterian Church, South Shields. This friend was Mr. Stevenson, architect, of Bayswater, London, whose father was the proprietor of large chemical works at South Shields, and had erected this church for the benefit of his workmen and the neighbourhood. Here Saphir constantly enjoyed the society of Mr. James Cochrane Stevenson, who has since been for many years Member of Parliament for South Shields, and who, as an elder, was most active in the congregation; also of his wife, Mrs. Stevenson, daughter of the Rev. Dr. Anderson of Morpeth, a minister well known in the

Church of Scotland, and then in the Free Church, and afterwards in the English Presbyterian Church. After his first visit to Shields, to his friend Mr. Williamson, he writes:—

"I have since been in Shields and preached there two Sundays. I like the place and the people. They are *plastic*, and I think I can see suitabilities on both sides, if I may use such an expression. I have since heard from Mr. Stevenson, who takes the chief interest in the church, that the congregation is going to give me a call—and I feel much inclined to look on this neutral ground as very desirable for me in my present position. The place is increasing rapidly, and I would have a good field among the working-men, who are great readers."

The call was given very cordially, and as cordially accepted.

Here he really commenced his career as an English preacher. He had at first some difficulty as to the best methods to be employed, and began, we believe, by writing out and by reading his sermons. He found however that there was too much restraint in this, and soon adopted the method he always used afterwards, of thinking out his subject with care, writing out portions, and then speaking freely, without even notes, in the pulpit. But that there was careful preparation, and not mere extempore speaking, was evident from the closely connected and compact thought of each sermon. He had a wonderful power of compressing in short space, a large and comprehensive view of his subject, and doing so with an intense fervency, and a thrilling tone of a deep,

spirit-stirring voice, which had a kind of magnetic power, never to be forgotten by those who came under its influence. He considered that the great object of preaching ought to be the interpreting of Scripture, the unfolding of it, in its relations to other parts, and its application to practical life. Few preachers of our own, or almost any other age, have had as great a knowledge of Scripture.

The quietness of Shields, where there was not a large congregation—though he considerably increased it—gave him time to develop and regulate his powers as an English preacher, and also leisure to pursue his studies in general literature as well as theology, both in German and English.

At Shields he had his admirers, but was comparatively unknown beyond. He wrote however a book, when minister there—his first book—entitled *Conversion*, which attracted the attention, among others, of the late Dr. James Hamilton of London, who thus noticed it in the pages of *Evangelical Christendom*:—"With its deep insight, its glowing tone of love and gladness, and its abundance of thought, original, wise, and beautiful, this is a rare book. Mr. Saphir is 'a householder who bringeth forth out of his treasure things new and old'; and while he secures our confidence by his loyalty to the unchanging verities, he deserves our gratitude for many new and happy illustrations. Nor do we know many books where so much scholarship is brought to bear with so little ostentation, nor many books adapted to

so wide a range of readers." This book contains sketches of conversions, of both Old and New Testament periods. It shows great insight into character, and gives true portraits of the men as well as vivid descriptions of the circumstances. By many it is felt to be one of the most interesting of his books,—written with youthful fervour. It abounds in sentences in which great truths are given in few words, and in a manner not to be forgotten—as for instance :—

Stop here a moment, and ponder on these great truths. Jesus is both Lamb and Lion, Saviour and Judge, the Forgiver of sins and the Judge of sinners. Now Satan tempts us to think that Jesus is severe and awful to approach *now*, whereas he makes us believe that *in that* great day Christ will be merciful and indulgent. . . . Whereas the truth is exactly the reverse. *Now*, Jesus is the Lamb. Be not afraid of going to Him, however guilty and sinful. He has not a harsh word for a sinner coming to Him now. His whole message is pardon and peace. What can be more gentle than a lamb? Even the youngest child will approach fearlessly and confidently, and put its tiny arm round the neck of the gentle lamb. Thus, O sinner, come boldly to Him who now is Jesus, Saviour. But a day is coming when there shall be revealed the wrath of the Lamb; when the Saviour will no longer say to His persecutors and enemies, "I am Jesus"; but shall manifest Himself as the righteous Judge and King, and say to all

who rejected and despised Him, "Depart from Me." "Kiss the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little." Blessed are all they that trust in Him!

The following passage on the Psalms expresses much in a few words:—

Knowest thou the chief musician whom God has given to His people? that man after His own heart, who knew life, with its bitterness and joys, its trials and sorrows, its sunshine and gloom, its mountain heights and dark valleys? Lovest thou the Psalms? "The Bible in miniature," Luther calls them; where thou seest the very heart-life of God's saints. In the night of affliction, in the storms of temptation, in the unquiet of repentance, in the twilight of doubt, have you found in them supplications, and sighs, and outpourings of heart that you could make your own? In the joy of fulfilled wishes, in the ecstasy of gratitude and praise, in the overwhelming moments when you were crowned with loving-kindness and mercies of which you were not worthy, have you found in them hallelujahs, songs of triumph and adoration? My fellow-Christians, I know you have, for God has given this Book of Psalms to be the companion of His people—and His Church will use it and sing it, till we learn that new song in heaven. And out of that song-book did the prisoners (Paul and Silas) doubtless sing.

These passages, and numberless others, clearly indicate the power he possessed as a preacher, before

he was brought into prominent public notice. The whole thought of the book is scriptural and profound, yet clear, conveying the lesson intended in the various narratives referred to tersely and lucidly—with poetic power describing the scenes, and yet never sacrificing the evangelical teaching to pictorial effect.

His ministry in Shields continued for five years, and was undoubtedly of importance in God's providence in preparing him for his future work. Here also in Shields, he and his wife had a preparation of another kind, under the chastening hand of the Lord, in the very sad loss of the only child they ever had, a little girl of about a year and a half old, whom they had named Asra. This was a terrible blow, which he could not think of in after years without deepest pain, and which he often recalled and dwelt upon, in times of depression.

CHAPTER XIV.

SETTLEMENT AT GREENWICH.

The Rev. George Duncan—The Congregation—Speedy Popularity—The Church needs to be Enlarged—Letters to Mr. Stevenson, M.P. and others as to his Work—Letters descriptive of Saphir and his Ministry—Edward Irving—Campbell of Row—Sermon to Children—Letters to Lady Kinloch—Joy in his Work—Spiritual Fruits.

AT last he was to enter on his great mission. His fame had reached London, not only through Dr. James Hamilton's admiration of his book, but also through Mr. Duncan, his predecessor at Greenwich. The Rev. George Duncan, a man beloved by all who knew him, son of the celebrated Dr. Duncan of Ruthwell, when about to retire from his ministerial charge of St. Mark's Presbyterian Church, Greenwich, was anxious to find a successor who, he hoped, might acquire great influence for good. He had himself been in North Shields before going to Greenwich, and having many friends there, had naturally heard much about Saphir and his spiritual teaching. He had also heard him himself. He strongly recommended him to his people, who were a comparatively small body, and Saphir was unanimously called to be their minister.

He went to Greenwich in 1861. The effect of his ministry was instantaneous. The church, which had been sparsely attended, soon became densely filled, not only on the Sundays, but at the week-night services. The people flocked, even from the popular evangelical ministry of Canon Miller, to hear him, and there gathered round him people of all churches, especially earnest-minded Christians. There was so much spiritual life in his preaching, and so much instruction based on thorough knowledge of Scripture, that Christian people felt both quickened and edified, and many careless persons, attracted at first by the crowds, were impressed under his ministry.

The following letter from one who was early attracted to his Greenwich ministry gives a vivid idea of his power :—

"It is very difficult to write recollections of beloved Dr. Saphir which will be of *public* interest. Through his wonderful ministry he has become, so to speak, incorporated into one's being, and will exercise a life-long power over those who really knew and loved him. His words, his manner and tone of voice, with the merry quick twinkle in his eye, all return to the mental vision almost as though we had just been enjoying them.

"The first time I saw Dr. Saphir was in St Mark's Church, Greenwich. How well I remember it, that ethereal-looking little man (minus gown and bands), speaking without any note, and with that peculiar sideway glance at his left hand which

made people think he had hieroglyphics written on his finger-nails! I remember feeling it was a wonderful address, but somehow it seemed a long way off, heaven-high above me.

"But we continued going, and soon his ministry began to exercise that wonderful interest and fascination which made us think nothing of the long exposed walk twice a Sunday in any wind or weather, so only we might be present at the feast to follow.

"What was the secret of it? a fine intellect? a splendid command of language? a wide and comprehensive knowledge of Scripture? All these he had, and they were blessed gifts of God; but the secret was, that Jesus was to him first and foremost. He saw Jesus from Genesis to Revelation, and this Jesus became transfigured (at least to one of his hearers), no longer the abstract mighty Being far away somewhere in heaven; but the living, loving, exalted, coming Son of man, yet to be glorified and owned in *this* world, where He is still despised, when all things, natural as well as spiritual, shall own His sway, and praise His Name. Ah! it was wonderful what a new light dawned through those burning words of his, and how God owned him to be His servant, by the way in which so frequently he answered the unspoken questions of the heart, clearly and concisely, as though they had been laid out in order before him, whereas he knew nothing, but his Master knew, and gave His servant the needed portion to distribute; or some-

times it was some trouble ahead, and even before it reached us, the needed words of comfort and strength had already been spoken, in readiness by God's faithful messenger.

"The short opening prayers, specially on Sunday mornings, have left a marked impression on my mind. They only lasted two or three minutes, and yet often I have felt, 'That is enough; I can go home now if need be'—it was so truly entering into the presence-chamber of the King. He loved to repeat that we had come to meet with Jesus, and claim the promise made to those gathered in His Name; we had come not because it was eleven o'clock on Sunday morning or because it was the Presbyterian Church, but *to see Jesus.*

"The devil was a great reality to him. He used to say, the preacher saw the place full of angels and devils; the praying Christians, the seeking souls helped him; all the rest dragged him.

"And then the Communion seasons—oh! what times of blessing they were!—when our hearts burned within us, and the disciples as of old could say, they were glad, for they had seen the Lord. He would have liked the Communion every Sunday, the resurrection-day of our Lord and Saviour Jesus Christ; our birthday, as he loved to call it; but he only succeeded in bringing the people to a monthly instead of a quarterly Communion.

"In private intercourse his simplicity and child-likeness were in marked contrast to the mighty power displayed in the pulpit. If reference was

made to his sermons, he would speak of them as though some other person had preached them. 'Yes, I like that; that is a beautiful thought; is it not wonderful?' and so on.

"When there was a collection for the Jewish Society, that was a gala time with him; he would announce the collection before beginning to speak, and then launch into his subject. We had good measure on these occasions; he would generally speak for an hour or nearly so, ranging through the Scriptures, unfolding to us God's plans and purposes for His beloved chosen nation, proving that His promises are true and faithful, and must be fulfilled.

"He was so painfully sensitive that he became greatly depressed, and after his thrilling a large congregation, on going into the vestry you would find him down in the depths; some little trifle would make him feel that his work was of little use. He would shrink up like a snail into his shell in a shy sort of way. Did he see a little group of people in the aisle after the sermon, 'Oh, there are a good many people, I will go round the other way;' while the said people were lingering in the hope of a passing word and a shake of the hand. I often thought he deprived himself of some of the cheer he might have had.

"He was not only sensitive, but sympathetic. Often there comes to my mind an expression used by him in prayer, 'It may be we are too weak to pray, then we put our hand into the hand of Jesus, and say, "Pray with me."'"

Another member of the Greenwich congregation writes of him:—

"Most truly his life was most valuable, and much more widely and richly blessed of God than any outward manifestation ever showed. . . . Sitting under his ministry just made one instinctively feel that secret communion with God was the atmosphere he breathed. His preaching was no mere delivery of a sermon outside as it were of himself, but a pouring forth of the God-given wisdom, with the whole man so engrossed thereby, that while in the pulpit seeming, as one said to me one day, 'strong as a lion'—afterwards there was complete exhaustion.

"Of a highly-strung, keenly-sensitive nature—as a medical man who knew him only through attending him during a severe illness abroad, said to me afterwards, 'His mind is too big for that little body,'—while the simplicity of a child mingled with his profound spiritual experience. The chief beauty of his ministry was, that while too deep to be fully appreciated by the shallow-minded Christian, it was so clear and simple that I have seen the poor in this world, illiterate as regards earthly wisdom, but taught of God, drink in the message, and echo out a glad Amen; while by MSS. and printed books many gained rich blessings who had never seen his face. . . .

"I owe much to him. May your 'work' be 'an inscription of praise unto the King of Israel, who, from among His chosen people, raised up one, and

so filled and gifted him by the Holy Ghost, to gather in and build up His people in their most holy faith!' . . . As of Apollos, one might truly say of him, 'mighty in the Scriptures,' for as a Jew he had a most marvellous grasp of the whole Word of God."

In the following letters to Mr. J. Cochrane Stevenson, M.P., with whom he had been so intimately and pleasantly associated at South Shields, he gives a cheerful view of his work.

In a letter dated Feb. 4, 1863, he says:—

"I send by this post a circular about the enlargement of our church. I had many difficulties within and without, but all has ended well, and the present plan has been adopted quite cordially and unanimously. We have been much encouraged in our work, and my most sanguine expectations have been surpassed. I am anxious to have the spire completed, and above all, to open the church free of debt. Next Sabbath we are to add seven office-bearers: three elders, viz. General Shortrede, Mr. L. Mackay, and Mr. Basden. Among the deacons are Mr. Fraser (Dr. Hamilton's brother-in-law), and Mr. Strahan the publisher. Our congregation is certainly a very mixed one: Episcopalians, Baptists, Independents, and a very few Plymouthists; but they are beginning to coalesce, and we have every reason to be hopeful. I am just expecting Mr. J. E. Mathieson and Carstairs Douglas.[1] Douglas is to hold a meeting to-night in our church. We are expecting McLeod and Stevenson on Monday. There is to be a breakfast at Strahan's in the morning, and a dinner at the 'Trafalgar' in the evening for *Good Words* folk: Hughes ('Tom Brown'), Ludlow, Trollope, &c. I was to be among the small fry, but I have to be at a Jubilee meeting in Blackheath. McLeod and Stevenson are going

[1] The well-known missionary to China of the Presbyterian Church of England.

to Germany to import deaconesses to Glasgow! Did you notice in November *Good Words* an article, 'Words of Life from a Roman Catholic Pulpit'? If not, I think you will be interested in it. I intend writing a second article on the same priest. As I am advertising myself, I may also add that I wrote 'The Land of Chain,' and that I translated the poem on the Noah's Ark in the article on 'Toys.'"

In another letter to Mr. Stevenson he says:—

"I should have acknowledged your letter, and thanked you for your kind contribution before this, but I had no end of meetings and engagements the last week. . . . I quite sympathize with you in your feeling about the traditions of men. But, I suppose, that while we retain our liberty in our own conscience and mind, we have to bear the infirmity of the weak brethren. I am convinced however that our Church, as a whole, is paralyzed by the prevailing legal spirit. Those who enjoy the gospel of Jesus Christ, and have a clear need of the truth, will as a rule be large-minded; and my impression is, that if our ministers and elders were more evangelical, and more delivered from the spirit of bondage, our churches would in a very short time present a totally new appearance.

"We are going on well, thank God, in our church. The building, to speak of the external first, turned out better than we expected: good air, easy speaking, plenty of light, and the æsthetics gratified. The expenses turned out heavier than expected, £3800; we are still £2000 in debt. The congregation is large, and I have much reason to praise the Lord. We have 300 communicants, and a considerable number of very earnest spiritual people. We are going to introduce the Synod's Hymn-book the first Sunday in March. I would have greatly preferred the collection of Mr. W. F. Stevenson, but yielded to the caution of two old elders, who of course opposed hymns in general. They are quite old-school on every point, and sore about all the innovations, and the complete change and enlargement that has taken place. They did not want any enlargement, being satisfied

with what I called a very limited 'Caledonian Club. No English admitted.' But the Scotch people did not come till the English set them the example. This also is a contest between gospel and law-gospel: Sara and Hagar. But I do think they have got more light and liberty. . . . The English Christians, as a rule, have clearer views; and the chief reason, I am firmly convinced, why we Presbyterians do not make more progress in England, is simply our want of the true gospel spirit. It sounds harsh, but I could prove it to demonstration.

"We have the communion once in every two months. After the struggle I laid down from the pulpit the principle that like the Apostles we ought to have it *every Sunday*. For those who like authority for truth, and to whom truth is not authority, I quote Calvin and John Owen. In Spurgeon's church they have the communion every Sunday. But *once a month* is quite common both in the Church of England and among Dissenters. What right have we to keep people, who enjoy the Lord's Supper as they do prayer, &c., waiting for two months, and in case of sickness, &c., four to six? Special prayer-meetings and other self-invented extra services are multiplied, but Christ's own institution never enters their minds as a means of revival. My *people* are almost all in favour of the weekly Communion; in fact, nothing but the gospel binds these heterogeneous elements of Baptists, Independents, Episcopalians, &c., together, and I should be very sorry to make Old School Presbyterians of them. But enough of Church affairs. I must only add, that we have a beautiful spire, and that the neighbourhood feels much gratified by the edifice.

"My father has been very ill, and is dying. He suffers much. He very rarely speaks, but often quotes largely from the Scriptures in Hebrew and English. Mr. König, the missionary, gives me a very satisfactory account of his state of mind. His hope rests on the truth set forth in Isaiah liii. It is a very great trial to me to be so far away."

The following extracts are from letters written during his Greenwich ministry to one of his

most devoted friends—Lady Kinloch—a very dear friend to the close of his life. He writes on October 2, 1862 :—

"The Exhibition brought us such a crowd of visitors, which is very pleasant, but breaks sadly on one's time. Nothing is doing about the church, and I have given up thinking about it, but mean to wait quietly till something more definite occurs." (This refers to the enlarging of the church, which had now become absolutely necessary.) "How easy it is to approve of humility, and how difficult to be thankful for trials and crossings of will!

"To trust in Jesus only, and seek His approbation only, is a very hard thing, although it ought to be the very easiest and sweetest thing of all. This strikes me most in the life of Christ, that the Father was all in all to Him, how that man's help or praise could not affect Him, and yet what true meekness and considerateness towards men!

"This leads me to your remarks on dear Irving. He was a great theologian, and felt that the Humanity of Christ was a topic sadly neglected. He had greater ideas, and in more abundant number, than he was able to master and arrange, and he fell naturally into many crudities and contradictions. But what a true, loving, Christ-like man and minister he must have been, when even the dry scholastics could not help loving him, and acknowledging in him the power of Christ! Many of his expressions on the humanity of Christ I think most unwarranted and unnecessary even for his own purpose. There was no sinful tendency even in the flesh of Christ; He could be tried, and Satan wanted, but in vain, to make this trial a temptation. Yet Jesus suffered in all this; it was a real and fearful conflict.

"To my mind we hear not enough about God in Christ. There is something Unitarian in even our orthodox teaching. The sum and substance of truth and consolation to my mind is, that Jesus Christ is the true God, and Eternal Life (1 John

v. 20). How dim are all our ideas of God, until we realize a Man, with the print of the nails in His hands, on the heavenly throne; and how distant is God from our daily life till we see Him living on earth as Jesus! I met a very striking expression, the other day, in a German Prayer-book: 'O Jesu, lass mir deinen ganzen Wandel auf Erden vor Augen stehen, dass ich mich immer darin.erneuere,' which may be paraphrased: The *toute ensemble*, or, as the Germans say, *Gesammteindruck* of the Life of Jesus to be constantly in us, and before us. We would certainly have less discussions of words or forms of doctrine, were our thoughts more centred on Christ personally, on pleasing and enjoying Him. While I write this, I feel most painfully the very lack of what I approve. What a wonderful gift is prayer!—but I must confess that I have not received it as I see it in Scripture and the lives of many Christians. It is a very great consolation to me to think of friends who pray for me. A minister now-a-days is viewed too little as an individual, and too much as invested with an office. When you remember me in your prayer, will you pray that God may give me sincerity, and faith, and a hatred of sin, and love to Himself, and to the souls of men?

"I have been thinking much lately of children, and particularly the children of Christians. Jesus taking up little children and blessing them, is a great and significant fact. It requires great wisdom to be both zealous and patient, to sow the good seed, and yet not to force growth. But I suppose love is a good guide. May you have the joy of seeing all your children in Christ's fold, and all that are dear to you! . . .

"Campbell of Row is, I believe, a very earnest Christian. His theory, I think, is not scriptural. He maintains that all are pardoned, and their future destiny depends on their accepting or rejecting the pardon. Did you notice a paper in *Blackwood*—a sermon? The writer groans for a liturgy. I am reading Macleod's *Old Lieutenant*. It is beautiful, and I think will be very useful to sailors. It is by no means Calvinistic, but this is more implied; on the whole it is very good, and truly Christian."

In another letter to the same lady, he says:—

"Loving-kindness and tender mercies form the crown which in this present life the Father gives us. Psalm ciii. seems to me the most perfect expression of a Christian's heart, praising and trusting God, the Redeemer; remembering sins and weaknesses, and yet rejoicing in a merciful and compassionate Father."

In a letter written at the beginning of a new year, 1865, he says:—

"I hope that this year will bring you much blessing and sunshine. May you see daily more of the love of God, and of Christ the gift of His love! Whenever I want to get into a region of light and peace, and out of the mists of gloom that so often arise, I think of the love the Father has to Christ, as our Redeemer and High Priest, and try to realize that it is the same love He has to us. We could scarcely believe it were we not assured of it so expressly in the Word of God; but once having seen and believed it, we cannot rest in anything short of this, 'accepted in the beloved!' You will enjoy, I think, John's description of Christian experience. How uniform it is in its main features, and how completely John the Baptist expresses it when he says, 'Christ must increase, but he himself decrease!' And yet this is growing and enjoying life abundantly.

"I trust you are feeling independent of everything in the spiritual life, except the Lord and His Word. The Father and the Son have promised to come to us, and make their abode with us. We need not go any distance to any well, but have the water of life in our souls. I think of most of the personal witnesses, as Paul, John, David, Luther, and try to see the grace of God in them, and the glory of God in their infirmities as well as their strength. I try to think of Paul as a man, fighting with sin, unbelief, gloom, and the whole old man, and seeing no other righteousness and life but Christ.

"The common way of hero worship, and gazing at mere

men as stars, is utterly false and unpractical; it does not glorify God in them, and it does not help us. But when we see God's grace in them, they are so full of encouragement and comfort, for they point us plainly to Christ. May we have such peace and joy in believing, in learning Christ, and may our constant desire be to know Him!

"I send you the Congregational Report for this year, from which you will see that God has been with us. I am looking forward hopefully to the future. I have been very anxious to have things placed on a true and Scriptural basis, and God has helped me wonderfully. The Christians in the congregation are, I think, growing in knowledge and love, and the others are beginning to feel that there is a reality in the truth and life of Christ. I have been explaining on the Sunday mornings the Tabernacle, and in the evenings the Gospel of John. I love both subjects dearly, and I am thankful that the preaching of the gospel is new to me every Lord's Day. Many friends must be praying for me. Some of our people have fixed Saturday evening from eight to nine for special prayer. It is a great help to me, and endears them very much to my heart. We have a colporteur among the Jews in Pesth, who has much intercourse with Jews specially from the country."

In a letter written in the following year, 1866, he gives a bright sketch of his work:—

"I have had so many meetings lately, that I feel my brain quite exhausted, if ever there was anything in it. But it is so difficult to keep quiet in this place. I am much encouraged however in my work. I have a class for children every Wednesday afternoon. I hold it in the church, as about 350 little folk attend, and some grown-up people besides. The children seem to enjoy it very much, and look very bright. I tell them the contents of a chapter (I am going through Genesis), explaining and illustrating it, and asking them questions. They are very lively, and answer well. It is my pet just now; I find the children have less difficulty in understanding the truth than the grown-up people.

"We have now a missionary in our district. He was recommended by Horatius Bonar, and he is a very enlightened and wise man. Our boys' evening classes are attended by sixty roughs, and the Sunday evening service in the schoolroom by about eighty to a hundred people. Our Young Men's Association too is promising well. This week they have a Conversational Meeting on the Second Advent, which I conduct. This evening our London Association have their annual meeting. They are doing much for the poor in our district, and we have made good progress, as far as work is concerned. Oh, for more of God's Light and Love!—the time seems so short and the work so great. There is little spiritual interest among the people of this neighbourhood. Among the believers there is much life; last year has been a very blessed one, also in bringing in souls through the preaching of the gospel.

"I have been led lately to dwell much on the gospel as good news to man, coming to him wherever he is, and bringing salvation with it—just as the good Samaritan came alone to the sick man and lifted him up. I fear I have not sufficiently brought out in my preaching that it is 'good news,' a joyous sound. The open arms of the Father ought to be continually pointed out, and the Door open, explained. For many people imagine that they have not got the religious temperament, &c., and that they are different from believers whom they admire and approve. We cannot speak to them too affectionately, and also in too great a variety of ways.

"I am giving a course of lectures on the study of the Bible. I am anxious to show how necessary and practicable it is to read the *whole Bible*. I believe my people would like to do so, but feel despondent, as to managing it. The state of the church is very much to be attributed to not reading Scripture, more copiously and connectedly. I intend next year, if it please God, to have on Wednesday evenings, instead of a lecture, simply Bible readings, taking eight or ten chapters, and adding a few remarks as to their scope, connection, and only explaining what is absolutely necessary. I hope thus to get through a very large portion of Scripture in the year."

These letters give glimpses into his inner and outer life—showing his joy in his ministry—his genuine humility and sensitiveness, and his fertility of resources in the carrying on of his work.

Of this time, the Rev. J. Basden, Congregational minister of Dedham, Essex, writes:—

"My father, Mr. E. W. A. Basden, was an elder of St. Mark's, Greenwich, when Dr. Saphir was the minister there, and I, as a boy, regarded no school grief unendurable, considering I should hear Saphir on Sunday. . . . To Dr. Saphir I owe the deepest and greatest spiritual influence of my life, and have no ambition other than to preach Christ and the Scriptures, as he expounded them to me. As to my father, the Bible and 'Saphir' are his two books."

These early years at Greenwich were, we believe, among the happiest years of his life. Afterwards, his health, which had never been robust, began to fail, and he scarcely ever again enjoyed the same physical strength and vigour.

CHAPTER XV.

LITERARY ACTIVITY.

His Literary Tastes and Power—Wide Knowledge of Literature, German and English—Contributes to *Good Words*—Notes of Various Contributions and Extracts—Tour in Germany with the Macleods and Stevenson—His Tracts—*The Golden A B C of the Jews*, &c.

IN 1860, the magazine *Good Words*, under the editorship of the well-known Dr. Norman Macleod, had suddenly obtained a marvellous popularity. Dr. Macleod, who had long known Saphir, and, as we have noted, befriended him in Glasgow, asked him to write for his journal. The publishers of *Good Words* were also members of his congregation.

He became a frequent contributor. His first article was written early in 1861, just about the time of his going to Greenwich. It was entitled 'The Light of the World.' Life, Love, and Light are inseparably connected. Speaking of the testimony of John the Apostle to Jesus, as the Light of the World, he says :—

"Who knew Him best when He was on earth?

Who was His most beloved friend, His most favoured disciple, the nearest and dearest to His heart? The Apostle John. Is it not a significant fact, that the man who was most intimately acquainted with Christ's humanity, gives the clearest and most emphatic testimony concerning His divinity,—that John, who leaned on His bosom, who had the deepest insight into the life, thoughts, and feelings, who enjoyed the largest share of the confidence and affection of the Man Christ Jesus, never loses sight for a moment, in all his writings, of the Godhead of the Saviour. The more we examine His history, the more are we convinced that He has the words of eternal life, that He is that Anointed One, the Son of the living God."

Speaking of Jesus Christ as the Light of the World, he proceeds:—"Former revelations of God were like flashes of lightning, like passing visitant rays, like the reflected light of the moon; here is the sun in mid-day splendour, and yet its brightness is full of healing, so that men can endure it. We see God, and yet we do not die, but live. . . . Christ reveals God in His words and in His works. In Him as the Light, everything is simple, undivided, and perfectly harmonious. His words and works are but a manifestation of His person. When He taught, and performed His works, He never for a moment interrupted His fellowship with the Father: as the sun giving light to the lowliest flower in the valley, leaves not his appointed path on high, and as a sunbeam passes

undefiled through the vilest pollution, Jesus, while teaching, healing, working, even when surrounded by the guiltiest and most God-estranged, was always in heaven."

He shows that Jesus is the Light of the World as to His teaching. His teaching is intelligible to all—to Nicodemus as well as the woman of Samaria and the fishermen of Galilee; to use the words of Celsus, "to woollen manufacturers, shoemakers and curriers, the most uneducated and boorish of men, as well as to the great and learned."

After showing that He also is the Light of the World in the perfection of His character, he considers the various qualities of light, as self-communicative, free, seen by itself, calm yet strong, joyful, and he applies these characteristics of Light with telling power to Christ.

Some of Saphir's smaller contributions to *Good Words* were especially for children. In the letters we have given he speaks of his largely attended children's services, and the following 'Parables,' which appeared in 1861, enable us to understand the secret of his success in this interesting sphere of his ministry.

"I.—THE KEY AND THE PRISONERS.

"There was once a king whose sons, owing to their folly, lost their liberty, and lingered in prison in a foreign land. Their father's heart could not know them to be in such need without determining

to deliver them. He rose up and went into the far land, and after he had bound the jailer hand and foot, he threw the key through the grating and said: 'Dear children, open the door and return home with me. I will pardon all, and forgive your folly and disobedience.' But it was a cold winter's morning, and the snow was falling. The sons sat down, looked at the key, and talked of its size, its form, and of the skill of the locksmith's craft. Some praised a state of freedom as the noblest, and certainly the most indispensable gift. They talked of the joy and pleasantness of the father's house. Then the father cried: 'The *key is to open the door*, you have no time to lose.' But they remained there looking at the key, and talking about it; and some of them, putting on a very wise face, supposed it could not possibly fit; it must be too small, and something must be filed off the wards on one side, and something must be added on the other. It was done; but behold the key would no longer fit! But they cried: 'Now indeed we have made a real genuine fine key! How we have perfected it! Truly we are even more skilful than the original locksmith! What would his work have been without our improvement!' But the key would not fit, and the gate remained shut. Then the father spoke, and tears filled his eyes: 'You don't wish to return! You love me not, and would rather remain in prison than obey me!' They answered: 'Nothing is nobler, nothing more beautiful, nothing worthier of men, nothing is

higher and holier than childlike love and reverence.' Then replied the father, earnestly and mournfully: 'If you had truly loved me, you would long since have opened the door.'

"But some of them mocked and laughed, and said: 'The key is indeed no key at all; and why should we need one? It is very pleasant here, and we are quite happy. Besides, true freedom is not to be found at home with our father. Are we not already free?'"

"II.—THE ARTIST OR THE FATHER.

"I came into a hall, and saw in it beautiful paintings and noble sculptures, arranged in a tasteful and suggestive manner. And I said to myself: 'The hand of our artist has been at work here. How beautiful are the works of his brush and chisel!—and how beautifully and thoughtfully has he grouped them together!' And I thought on the subjects he had chosen, and considered the details of execution, and I began to make a picture in my mind of the artist's character, disposition, and cast of thought.

"And I came into a small room, and saw a man with his wife and children sitting round a table. And I heard a little boy stammering, 'Father,' and clinging to the man's breast, and the wife called him by his name, and he was the joy and the sun of their heart.

"And I thought: 'What will it help me to know God only as an artist, as Him who made mountains,

and the sea, fields, and meadows, if I do not know Him as my Father, as my Husband, as Him who protects, liberates, guides, comforts me, as the sun of my heart and my portion for ever?'

"And I thought that for this reason Christ came, that we should no longer yearn after an unknown God, but pray to and live with our Father."

"III.—THE CATHEDRAL AND THE MOUSE.

"In the quiet twilight I stept into a great and glorious cathedral; and I looked at the wonderful pillars, striving upwards to heaven, and my soul was lifted up to God. And I heard a rustling and nibbling noise, and saw a mouse running anxiously and greedily after some crumbs, that it might eat them. It sees not the beauty of the house in which it lives, it knows not to whose honour it is built, it has no eye for the bold structure of its roof.

"And thou, O man, be not such a grey, hungry, greedy mouse in the grand cathedral of this world in which thou livest, and which proclaims the glory of God."

One of his addresses to children was based on the words entitled, *The Four Little Preachers.* "'There be four things which are little upon the earth, but they are exceeding wise. The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by

bands; the spider taketh hold with her hands, and is in kings' palaces'"—and the following outline shows the lessons he drew from them:—"The ants taught to do in summer what cannot be done in winter, to be diligent in youth, and to prepare for the coming winter. How are we to labour for the meat which endureth for ever? Jesus tells us. Just as the people sitting on the grass had nothing to do but to take the bread and eat it, so if our hearts hunger and thirst after God's forgiveness and love, we have nothing to do but to trust in Jesus. Jesus is the bread of life. But if Jesus is the bread of life, He will show us how to prepare our meat in summer, that is, while our earthly life lasts; and then we shall enjoy in the life to come what we have laid up, not in winter, for that life will be much sunnier and brighter than any earthly summer.

"What does the coney teach us? We also require a house, in which we can dwell safely here and hereafter. This house must be built on a rock, where the conies make their houses. They are safe, not because they are strong, but because the rock is strong." This he applied to building on Christ. Then as to the locusts. What did they accomplish by numbers and unity? And as to the spider, what did his perseverance do? He never rested till he got his web firmly placed, and nothing could daunt him, and from no place, even the palace of the king, could he be excluded. Here he impressed the duty of perseverance, in

prayer, in forgiveness, in love, and then the great reward that awaits all who rest not till they enter the Kingdom.

He also wrote the following short tale, which appeared in the same journal in 1862 :—

HER MAJESTY, NANNERL, THE WASHERWOMAN.

In a little village on the banks of the Neckar, in South Germany, lived Hans Ritter, master tailor, with his wife Elsé. He was not wealthy, but free from oppressive care; he worked from early morning till late at night, lived frugally, sent his children to school, and had always a dollar at Christmas to buy some toys, and to erect a Christmas tree for the little ones. On Sundays he put on his confirmation coat, the identical coat in which he had been confirmed, and his beaver hat. Elsé wore the cap with the yellow trimming, the handkerchief with the blue border, and carried her gilt hymn-book. But who in all the village looked so devout and happy as Nannerl, their eldest daughter? She was about fourteen years old, and very tall for her age. She wore always a white gown on Sundays; and her blue neckerchief, a gift from old grandmamma, looked quite new, although it was nearly as old as herself. But what could look old or grow shabby that was worn by her, and folded up by her, and locked up by her? Look at her walking slowly and cheerfully to

church with the younger children, who cling to her fondly, and if you do not bless her in your heart, I am afraid you forgot your prayers this morning.

Nannerl was a good girl, fond of nice dress and of a village dance, it is true, and I do not wish to deny it. The youths in the village liked her much; Conrad Hogel, old Heinrich the carpenter's son, more than any one. Conrad was a very handsome and kind-hearted youth; he sang very well, and as to steadiness and diligence, none could excel him.

Conrad fell in love with Nannerl, and Nannerl fell in love with Conrad, I don't know when and how; for I know it only from Nannerl herself, and this is her account: "Conrad often came to my father's in the evening after work was over, and we all walked out together into the wood, and on Sunday afternoons to the garden. He had such an honest face, and was so cheerful and merry, and had such fine songs, that nobody could help liking him. I was very happy when Conrad was with us, and from my childhood never imagined that I could live without him; and after my confirmation, one evening I went into our little front garden to get some gooseberries for grandmamma, who was very old, and lived with us. I went out; it was on a Thursday evening, and there Conrad was behind me. I said, 'Good-evening, Conrad.' He said nothing. So I did not mind him, but went to the gooseberries. But he came after me, and told me

that he was to be made master carpenter next week, and go into a new house next term. I said, 'I am very glad.' He asked me, 'Are you really?' I answered, 'Yes indeed.' Upon this, he fell on my neck, and kissed me, and said, 'Nannerl, you must come and be my little wife in the new house.' So Conrad went to speak to my father, and he said: 'When I married Elsé I was a poor man, and had nothing but my trade. You are an honest Christian and workman, and if Nannerl loves you, I give you my blessing.' This was on Thursday night, a fortnight before grandmamma died."

And so Nannerl married Conrad, and they lived together happily for some years. They had sufficient to support themselves, although some trouble and care occasionally to get money for wood and winter clothes; but they got through, and had health, good summer weather, fine walks in the fields, beautiful flowers, mountains and glens, ice-skating in winter, *gratis;* and this is frequently one of the differences between poor and rich people; the poor are not too proud, and enjoy these *gratis* things—health, water, walks, &c.

Quiet little village!—quiet peaceful family!—no change, no event! Conrad's mother dies, and Nannerl goes next spring to look at the flowers on her grave. Nannerl has a son, and all the Ritters and Hogels are at the christening; and Nannerl, in the white dress, is as beautiful as ever. There is great happiness in the little room, in the centre of which is a very large fine cake, so suggestive

that every one has some remark to make, and something to praise. Quietly they live on, no event, no change!—till one day the cry is heard, "War! war! Napoleon!" Poor Conrad becomes a soldier. Nannerl's tears flow fast. Little Carl, dear tiny baby, plays with papa's czako, and is delighted with it. "Was blasen die Trompeten? Hussaren heraus!"

There is old Hans, with a serious face, giving advice to his son-in-law; there is Elsé trying to comfort her daughter, but weeping herself; there is Conrad's sister in a corner, packing his little knapsack silently; there is Nannerl beseeching him to stay. But the drum, the drum, it calleth so loud!

Thou art right, Conrad, and a true-hearted German. Not *pour la gloire* goest thou out to fight. No, much-to-be-respected master carpenter, it never entered thy head; but as thou thyself sayest: "This land is German land, and the king's; this is God's right, and so we will show to all who want to take it from us."

Conrad returned in two years, but not as he went. He had lost a leg, had received several wounds, and was so enfeebled that he could not resume his work. He found his Nannerl looking pale, and not in the white gown, but in black. Hans and Elsé are both dead.

"Conrad," says Nannerl, "I have suffered so much since you have been away. I dreamt almost every night you were dead. Then my father became ill and died, and, a month after, mother

Elsé followed him. Conrad, they spoke of you, and prayed for you. Mother died so calmly! I was putting her pillows right. She looked so pale, and her eyes so dim! She put up her hands to her forehead—she had such pain there!—and said, 'Not so tight; they are putting on a golden crown, as Pastor said they would; but not so tight!' She said also the 'Our Father' twice, and asked for you."

Nannerl had been always dear and kind, yet Conrad thought *her* never so kind and dear as now. So calm, and cheerful, and busy, she did everything for everybody; no one could help loving and honouring her. But Nannerl with the children was the loveliest sight—how she taught them hymns, and told them stories, when the girls were knitting and the boys working! Nannerl, what change has come over you? Never in low spirits as before, no murmuring and fretting; but so loving, calm, and active. Nannerl had begun to think of the crown, of which mother Elsé had spoken. She had begun to think of love—her love to Conrad, and where she would meet him in case he died. On the God's acre grow lovely flowers; from the thought of death spring life-giving longings. Then the old hymns and gospel verses of her childhood awoke in Nannerl's heart. The Lord Jesus, who had stood so close to her all her life, stood now before her. She saw Him, and fell down, and cried, "Master!"

Conrad had got a small pension from Govern-

ment, and, as he could not continue his trade in the village, he went to the nearest town, where his boys were received into a Government school, till they were of age to learn some business. Nannerl became a laundress, and earned as much as, with Conrad's pension, sufficed for their support. Early in the morning Nannerl began her work. At first Conrad looked pained to see her undergoing such exertions.

"When I saw you in the garden, Nannerl—"

"On the Thursday evening, wasn't it?"

"You little thought—I little thought—" But his voice failed him.

Nannerl smiled and said: "The less we think the better; the blessed God thinks it all for us." And so she comforted and cheered him. They were happy in their gratis joys, good conscience, and children's prattle. Conrad was not able to walk much, but now and then they walked together. Nannerl was his support and stay.

"Nannerl," said he, one evening, "you are an angel. How can you be so happy with such hard work?"

"Don't speak in this way. Look how healthy our children are, and what a fine bold hand Carl writes!—he is already at the letter M; and little Nannette is going to knit something for your birthday, but I should not tell you; and you are with me, and God is so kind to us."

"Nannerl, God be kind to you and my children. Teach them your faith."

"'*Our* faith,' say, Conrad. Are not you also a Christian? You should think oftener of Him who came to save us, and of the Heaven he brought us."

But the drum, the drum, it sounds so loud. Neither Nannerl's cries nor the children's voices can be heard, for the drum, the drum, it sounds so loud!

Not unto the battle-field, but the grave.

Conrad is dying. He never loved Nannerl so much as on his death-bed. He had never thought so often of Him who brought new life and peace to his wife's heart. "Nannerl," he said, "I have been thinking of the crown of thorns. *That* crown brought Elsé a golden crown, and I also will be crowned. God bless you and our children. Teach them our faith."

Conrad is dead. Nannerl weeps, but she can rejoice. "God bless you and our children!" She heard these words continually; when she awoke at night, when she arose in the morning, when the Sunday bells rang, when she watched at their bedsides. And God did bless her and her children. She was so punctual, diligent, and skilful in her work, that she never lacked employment. Her sweet disposition and kindliness gained her many friends, and not a few were drawn to her by a deeper sympathy, and recognized in her a fellow-pilgrim on the thorny path to the crown of glory. Her boys grew up in the fear and love of God; filling the evening of her life with peace and serenity.

When I think of her, the grace and dignity of her manner, her sweetness and gentleness to her children, the words of wisdom and love that came from her lips, her industry and unclouded cheerfulness,—"Nannerl, I think you wear the crown already. Nannerl, I think you are one of the greatest, noblest, human beings I ever saw. Nannerl, God dwells in your heart, God delights in you."

I say, Her Majesty Nannerl the washerwoman! Of such queens consists heaven.

In an article on 'The Childhood of Jesus,' in the same journal, the scenes were realized, as they could scarcely be by one not of the Jewish race. The home and development of the child Jesus is very real, and the scene at the Temple in Jerusalem is vividly described. His picture of Mary is most life-like:—

Mary was a true daughter of Abraham. For if Abraham is an eminent type of the character, power, and victory of faith, in that he believed and hoped against hope, clinging with childlike trust and humility to the Word of the Most High, it is in vain we seek for a more glorious manifestation of Abraham's faith than is present to us in the reply which Mary gave to the angelic messenger: "Behold the handmaid of the Lord: be it unto me according to thy word." She is a true daughter of David. She possessed the royal spirit of adoration

and joyous praise; and when we hear her hymn, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," is it not as if all the grand and beautiful chords of David's harp were blended together in still sublimer harmony? —as if all the Psalms were concentrated in one majestic and glorious Psalm of psalms? Mary, a true daughter of Abraham and David, is the type of the poor in spirit, the meek and lowly, who are rich and strong in God. In Joseph, Scripture teaches us to see the just man delighting himself in the law of God, a man perfect and upright, one that feared God and eschewed evil, an Israelite indeed, in whom there is no guile. May we not say that Joseph represented the Old Testament in its legal, Mary in its prophetic, aspect?

Of the influence of the natural surroundings of the home in Nazareth, he says:—

Jesus, with the eye of love and heavenly purity, read in the book of Nature, and looked on men and things around Him. He considered the lilies of the field, and the fowls of the air; He watched the clouds of heaven, and the red sky of the evening; He saw the sower going forth to sow, and the shepherd leading his flock; He beheld the bridegroom in his joy, and the widow in her sorrow; He knew the playful mirth of children, and the dealings of men with their fellows; He saw nature and life, and in all things emblems of spiritual realities and heavenly truths; it became to Him a treasure of golden wisdom; it was to Him nourishment

and help on His way to the great work which was before Him.

Some of his smaller publications are of special interest, bringing out, in short space, a concentrated fullness of instruction, truth, and comfort not often to be found in large volumes. We may note one or two of these. There was *The Golden A B C of the Jews, Thoughts on Psalm CXIX*, which opens with the following interesting paragraph :—

In calling the CXIXth Psalm *The Golden A B C of the Jews*, Martin Luther reminds us of the alphabetical structure, and of the excellence and preciousness of this portion of Scripture. This psalm is divided into as many equal parts, each consisting of eight verses, as there are letters in the Hebrew alphabet; and the first of all the verses in every one of these parts commences with the same letter. It is probable that the plan was devised to assist the memory, especially in compositions consisting of detached maxims or sentences. It may also be conjectured that in the instruction of children, which is so frequently and earnestly urged in the law of Moses, the alphabetical arrangement was chosen to arrest the attention and to aid the memory of the young; for this psalm is a manual and companion for life from youth to old age. He considered it under different headings in *The Psalm Alphabetical and Golden.*

He notes its comprehensiveness. "The com-

prehensiveness of this psalm is very striking. It presents to us human life in all its aspects. Every age can find here a mirror and a sympathizing teacher and interpreter of its deepest thoughts." Under one of the headings he says: "It is most instructive to notice the position assigned in this psalm to the Word of God. In the possession of Scripture the Psalmist feels independent of human teachers and traditions. The Word brings him into communion with the mind of God. It contains Divine wisdom to enlighten and guide, Divine promises and consolations to uphold and gladden, and Divine precepts and statutes, in keeping of which is great peace. It needs no human interpretation and elaborate comment; for 'the entrance of thy Word giveth light; it maketh wise the simple.' He who reads it diligently is wiser than the teachers who teach him in wisdom, and the ancients who dilute and corrupt the Word of God with their traditions. It is God's Word (as the emphatic and constant 'Thy' shows), and the soul knows this, and rests on the rock of Divine authority, strength, and love. In order to know, love, and serve God; to rejoice in Him; to be sure of our blessedness; to walk in the narrow way, and to keep ourselves unspotted from the world—we need nothing but God's Word."

"Here is the true preventative against the leaven of traditionalism and of naturalism.

"Unless we truly believe in the supremacy of God's Word, unless we cleave to it with all our

heart and mind, honouring it above all books by constant reading and meditation, we are in danger of becoming the servants of men, and of being led astray either by the tradition of antiquity or by the ever-changing speculations of human reason. The Bible, and no devotional books, however excellent, ought to be the main reading of Christians; the Bible, and not the evidence of Revelation, must be regarded as the great preservative against unbelief, and as the Divine weapon strong to pull down the fortress of unbelief."

A little tractate, *Weep not*, after speaking of the compassion of Jesus as shown in the raising of the son of the widow of Nain, proceeds:—"Look upon Jesus in the light of the Old Testament revelation of Jehovah, and then adore the compassionate Jesus as Lord. Dismiss the erroneous impression of the severity and gloom of the Old Testament Scripture, as if the inexorable justice, the unapproachable majesty, the awful sovereignty of God was its exclusive or even predominant topic. Do not confuse the aspect of law, or the dispensation of condemnation and death, with the whole Old Testament economy, which is the revelation of Jehovah, *preparing* as well as promising the advent of Him, in whom we behold and possess the Father. The God of Israel is full of mercy and compassion. He who appeared unto Abraham, Isaac, and Jacob, manifested Himself, in most familiar, tender-hearted, loving condescension; in His love He became God

unto them, and called them His friends; in His mercy and compassion He considered their weakness, their trials, and their sorrows. How *human* is the God of the patriarchs and the children of the covenant!—as human as the *man* Christ Jesus, the centre of the New Testament is *divine.*"

"How deeply Israel was impressed with this conviction of the royal supremacy of mercy in God, we can learn from the confession of the prophet Jonah. God sent him to Nineveh, that great city, to cry against it, 'for their wickedness is come up before Me.' But Jonah was unwilling to go, and he himself explains the chief reason of his unwillingness. 'I pray Thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before Thee into Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil.'

"Jehovah, merciful and compassionate, He who condescended to Abraham, Isaac, and Jacob, and in great loving-kindness chose them to be His friends; He who had pity on Israel in their bondage, and redeemed them out of Egypt; He who led them through the wilderness, and was afflicted in all their affliction; He came at last in the person of the Divine Son, in Jesus, and now beholds the glory of God in the face of Jesus Christ. Here is a full and perfect revelation of the God of Israel, of that tender, motherly, intense, and inexhaustible compassion which breathes throughout the Old Testament.

Here is another explanation of the Old Testament anthropomorphism: God became man; and man, originally created in the image of God, is redeemed by the man Christ Jesus, who is God above all, blessed for ever."

In one of his Tracts, the following passage on 'The profitable reading of the Bible' occurs:— We do not read the Bible sufficiently in a connected way. Every verse and expression, no doubt, is of importance, and may furnish food for thought and prayer. But we ought to read a discourse of Christ, or an Epistle of Paul, with the endeavour to seize the meaning, aim, and sense of the whole. In this sense we ought to treat the Bible like any other book, reading it with intelligent interest. Without the Spirit of God we cannot discern spiritual things. But reverential reading of the Bible must include the lower attitude of attention, exertion of mind, and earnestness. Take for instance the Epistle of Paul to the Philippians. When and where was it written? What do we know of the Church of Philippi? What state of mind does it reveal in the Apostles? Read the whole as a whole. What is its aim? Then you will learn, and feel, and, breathing a pure atmosphere, be refreshed and strengthened. This correct reading of Scripture ought to go hand-in-hand, daily, with a more minute examination of a few verses. A single Scripture expression may bring light, peace, and guidance.

The reading of Scripture cannot be urged too much, but it may be urged vaguely. The Spirit is promised, but one result of the Spirit's influence is an honest application of the mind to the Bible. If we read in a kind of mental paralysis, with a very stern feeling of performing a duty which somehow or other will benefit us, we misunderstand the nature of the Bible. It is given by the Spirit to convince, instruct, comfort, guide, and this through the understanding, conscience, emotions; therefore we have in the Bible, history, conquest, poetry, maxims, suggestions, appeals; all that is within us is exercised by this Word; and the more the Spirit aids us, the more will all our mental and moral faculties be brought into activity in reading of Scripture. Again I say: Frequent, copious, honest reading of the Bible, in dependence on the grace of God, who alone giveth the increase."

Early in the winter of 1863, Dr. Norman Macleod; his brother Donald, Saphir's student friend and correspondent; Saphir, and Fleming Stevenson had a delightful tour up the Rhine, visiting Kaiserswerth, Elberfeld, and other centres of Christian work. An account of it appeared in the May number of *Good Words* of 1863, entitled 'Up the Rhine in Winter, by Four Travellers,' and signed with the initials N. McL., A. S., W. F. S., and D. McL. Saphir greatly enjoyed the tour, and wrote a part of the narrative.

CHAPTER XVI.

FAME IN LONDON.

Narrative by Mr. James E. Mathieson—Address in Stafford Rooms—Impression on Brownlow North—Address repeated in Hanover Square Rooms—Lord Shaftesbury—This address the Basis of *Christ and the Scriptures*—Action as to Hymns—Value as a Teacher.

WE devote this chapter to a sketch kindly forwarded to us by Mr. James E. Mathieson, so long at the head of the work at Mildmay, who was one of Saphir's most devoted and beloved friends. It shows how he was brought prominently before the great public of London.

The revival of 1859-60 was nowhere welcomed with greater joy than in the Paddington Branch of the Young Men's Christian Association, Stafford Rooms, Tichborne Street, where the saintly Henry Hull was then superintendent. A blessed work of grace was there witnessed and fostered both by H. Hull and his successor, C. Russell Hurditch. It was in the year 1864 or 1865 that the latter, always on the look-out for some one who would help in stimulating the Christian growth of young believers, invited Mr. Saphir, at that time a

minister in Greenwich, to come and give an address at an evening meeting; and a memorable address it proved to be.

Amongst others who listened to it with rapt attention was the late Brownlow North, at that time in the height of his power as a lay preacher. He felt it was too good to be limited to the roomful of people who first heard it; and Saphir agreed to re-deliver it, some weeks later, at a meeting in Hanover Square Rooms, where good Lord Shaftesbury took the chair. He, in like manner, was greatly struck by the ability and the convincing power of the speaker, who drew his arguments and illustrations entirely from the Bible, with which he displayed a masterly familiarity.

This address formed the basis of what is perhaps Saphir's ablest and most useful contribution to Evangelical literature, *Christ and the Scriptures;* a little book which has been circulated in tens of thousands, and is to-day more needed for correction of unsound views than at any time since it was first published. It was the forerunner of many other weighty volumes; but it is the book by which he will longest survive as an author.

The Presbyterian Church in England, like her sister Churches in the North, for long years was restricted in her public service of praise to the use of the Psalms in metrical version. After an internal controversy of some years' duration, the use of hymns was permitted, and a hymn-book had to be

compiled under the roof and the genial presidency of the late Dr. James Hamilton, of Regent Square Church. The suggestion and the selection of the hymns was altogether in the line of Saphir's acute, discriminating, and truth-loving mind; he seemed instinctively to reject error or any mis-statement of revealed truth. One of the hymns which he suggested was that by Dr. H. Bonar:—

> "The Church has waited long
> Her absent Lord to see;"

in the first verse of which occurs the words:—

> "And still in weeds of widowhood
> She weeps a mourner yet."

The introduction of this hymn was opposed by a minister from Lancashire, more noted for the vehemence than the validity of his opinions. "You will wreck your hymn-book," said he, "if you insert hymns like that. The Church is not in her widowhood." Saphir quietly replied, "I thought it was the apostate Church which said, 'I sit as a queen, and am no widow, and shall see no sorrow.'" The hymn was rejected, and I believe Saphir assisted no more in the endeavour to make or to mar the new hymn-book. But in this incident was noticeable his love of the thought of our Lord's personal appearing. This blessed hope of Christ's pre-millenial return gleamed like a golden thread through, and coloured with a heavenly brilliance, all his teachings. The revival already referred to—like all modern revivals—had

brought this belief of the Apostolic Church into new prominence, and had given it a place in Christian thought such as it never before has occupied since the first Christian age.

Saphir's proximity to London during his extended ministry in the suburb of Greenwich, and his occasional preaching in the pulpits of some of his co-presbyters in the metropolis, revealed his value as a teacher to a gradually increasing number of men and women, who loved and appreciated the truth as presented in his own masterly fashion. He seemed to combine the gentleness and simplicity of a child with the firm grasp of a strong man, when he dealt with Holy Scripture. No halting or hesitating utterance could be detected in his voice or manner, as he dwelt upon the deep things of God, and lucidly spread out before a hushed audience the magnificent truths concerning Jesus Christ and God's way of salvation. There was none of the obscurity which sometimes passes for profundity in his preaching; very young listeners understood his meaning; experienced believers were enriched by his discourse; anxious souls were comforted; doubting ones found deliverance. After enjoying the privilege of sitting at the feet of this master in Israel for a season, other ministrations seemed meagre, colourless, weak. He knew and handled Old Testament Scripture as perhaps only a son of Abraham could. Moses and the Psalmists and the Prophets were his familiar friends and intimates; and he clearly perceived that ignorance

and neglect of the prophetic Word can well account both for the hollowness and declension in doctrine which characterize these last days.

Like his great countryman St. Paul, whom he resembled in the weakness of his body as well as in spiritual insight and might, he shunned not to declare to his hearers "the whole counsel of God," and his faithfulness found a reward even here in a large circle of attached and appreciative Christian friends from every Evangelical branch of the Church. He is one of the examples in this age, of what will happen in the next, when fully persuaded Jews will carry the gospel into all the world with a persuasiveness which no unbelief will be able to withstand.

CHAPTER XVII.

'CHRIST AND THE SCRIPTURES.'

Its Importance and Originality—Short Survey of its Arguments—The Second Coming of Christ—Opposition to the "Broad Church" Theology—The Lord's Prayer—The Future Kingdom.

THE remarkable address referred to in the previous chapter was shortly issued in an expanded form under the title of *Christ and the Scriptures*. The volume produced at once a deep impression, and added much to his fame. It is a wonderful book in short compass; it silently refutes more perhaps than any other book of recent times—using the word recent in a large sense—the scepticism and unbelief of the day. We therefore note, at some length, its positions, as it brings most clearly out the leading points of his theology. It begins with a forcible sentence :—

"In the volume of the Book it is written of Me." Martin Luther asks, "What Book and what Person?" "There is only one Book," is his reply, "Scripture; and only one Person—Jesus Christ."

Its great principle is that "there subsists an

essential and vital connection" between the eternal Word of God and that written Word "which testifies of Him, of His person and work, of His sufferings and glory." "It is impossible for us to understand the nature of Scripture unless we view it in relation to the Son of God, the Messiah of Israel, the Redeemer of God's people; for He is the centre and kernel of the inspired record."

He notes as a striking peculiarity of our age that the attention of thoughtful minds is so pre-eminently fixed on Christ. In no age have there been so many attempts made to reconstruct, so to speak, the history of Jesus. We need not be astonished at the strange misconceptions and grievous errors into which men fall, who are trying to understand Jesus, as they understand other historical men. He is not even in His humanity intelligible, except on the territory of revelation. When the beauty of Christ's character, and the simplicity and depth of His teaching, attract men's minds, they flatter themselves that Jesus is the efflorescence of humanity, that history has produced Him, that nature is glorified in Him. But Jesus is above all, because He is from above. He came in the fullness of time, and belonged to Israel; the God of Abraham, Isaac, and Jacob is the God and Father of our Lord Jesus Christ. There is an organic, vital, and necessary connection between the Christ and the nation. There is a *nation* different from all nations—the Jews—chosen by God that He may reveal Himself to and through

them; there is a *Man* different from all men—the Lord from heaven, Jesus the Son of David, the Son of God, Messiah of Israel and Head of the Church; and there is a *Book* different from all other books—the record of God's dealings with Israel, culminating in the manifestation of that Redeemer, whose goings forth are from of old, even from everlasting. The same Spirit of God convinces us of the supremacy of Christ and of the supremacy of Scripture.

As the hearts of men are attracted by Jesus Christ as the only Prophet, Priest, and King, their minds are filled with reverence and love for the Scriptures. The Reformation is based upon the two principles: Christ only, Christ above all; and the Scriptures only, the Bible above all human authority. Higher than the Bible is not reason, not the Church, not the Christian consciousness, but the Holy Ghost, who reveals Christ in the written Word, so that it becomes to us what it truly is, the Word of God, the voice of the Beloved.

This is the basis or theology of the book.

He considers the method in which Christ regarded and treated the Scriptures. He shows that Jesus in His general teaching constantly made use of the Scriptures, and not only so, but that there were concealed allusions to the Scriptures through the teaching, as in the Sermon on the Mount. "All Christ's thoughts and expres-

sions have been moulded in that wonderful school of teaching which God had given to His chosen people. From the Inner Circle of His disciples He is constantly referring to the Scriptures as fulfilled in Him, as in the passage, 'Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and *all things that are written by the prophets concerning the Son of Man shall be accomplished.*' In the facts preceding His crucifixion, frequent reference is made by Him to the fulfilling of Scripture, and after the Resurrection He said, but 'all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me.' He opened their understanding, that they might understand the Scriptures. And again, in His conflicts and prayers. In the Temptation He does not appeal to His own feelings; He does not bring forward thoughts and feelings, but the written Word. Three times He refers to the Scriptures. Even in glory He constantly refers to the Scriptures. In the Epistles to the seven churches, He speaks of the tree of life in the paradise of God; He refers to the history of Israel in the wilderness; He speaks of the manna, of the key of David, of the true temple, and of the New Jerusalem. 'Behold, I stand at the door and knock' is the voice of Jesus from heaven, even as, in the Song of Solomon, the bridegroom speaks in the same language. One of the last sayings of Christ is the most comprehensive as well as concise summary of

the whole writings of Moses and the Prophets. '*I am the root and offspring of David.*'"

He shows that the New Testament cannot be intelligently understood, without using the Old Testament as a kind of dictionary:—"The thought of many is, I can read all about Jesus, much better described, more clearly and more fully, in the New Testament. I believe this to be erroneous, and in part bordering on superstition. Take the Gospels: how can we understand them without Moses and the Prophets? The very first verse of Matthew is unintelligible: 'The book of the generation of Jesus Christ, the Son of David, the Son of Abraham.' Who is David?—who Abraham? What meaning is there in this genealogy?" "If we want to understand the Gospels, the life and teaching of Jesus, we require the same preparation as Israel enjoyed." He shows how, not only through all the Apostolic appeals to the people, but through all the Epistles, there is the unfolding of the meaning of the Old Testament. "You cannot read the 'New Testament' without using the 'Old' as a dictionary; and it is a very superficial view that because we see the word 'Jesus,' and the word 'Lamb,' and the words 'blood' and 'mercy seat,' we have therefore clear and full views, and solid and substantial ground of confidence, comfort, and hope. Unless we know the meaning which God has attached to these words, a meaning which is ex-

plained in the history, the types, the institution, and the prophecy given to Israel, we do not rest on a solid basis, we are not feeding on nourishing food, we are not growing by the sincere milk of the Word."

He describes in detail the leading characteristics of the Bible first, as to the fall and redemption :— "The Sublime Doctrine as to God, the law of God, Redemption. Take a beautiful vase, a masterpiece of art, and dash it to the ground, so that it is shattered into a hundred pieces. Who can restore it? Who can unite the fragments, so that the harmony of the original will again show forth the master's skill and thought? Yet what is this compared to the Fall? What a redemption! Full pardon of sin, so that our souls are whiter than the snow; condemnation is removed, and the kingdom of heaven is opened; the heart is changed, the will set free, the mind enlightened. Man never could have conceived this. We can only exclaim, 'Oh, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!'"

There is next the characteristic of prophecy, which he regards as interwoven with the whole texture of the Bible :—"The element of prediction in Scripture has been lately undervalued, and under the specious plea that the moral and

spiritual, the ethical element in the prophets is the chief thing. This is a confusion of ideas. All prediction which is scriptural is ethical, or rather spiritual, because it refers to the kingdom of God, and to the centre—Christ. But the spiritual element is intimately connected with the fact, the continued manifestations and gifts of God to His people. That Scripture prediction is throughout ethical, that it differs from all soothsaying, from the foretelling of isolated events and incidents to satisfy curiosity; that it is organically connected with the Divine education of Israel, full of principles, warning, guidance, and encouragement for the people to whom it is given, ought to be perfectly plain to every reader of the Bible. But equally clear it is, that Scripture predicts events which none could have foreseen."

Numerous instances are given of this: as the promise to Abram that in his seed all families of the earth should be blessed; the predictions of Christ; His birth as man and yet His Divine nature—Immanuel, Wonderful, Counsellor, the mighty God, &c.; His descent from David, so clear that no doubt was ever entertained on the subject; the place of His birth; the time, so that the whole nation was waiting for Him when He appeared; the messenger to precede Him; His character, His work, His preaching good tidings unto the meek; His rejection; His death as the Paschal Lamb; the minute circumstances connected with His death; His resurrection, His ascension, &c.; the

outpouring of the Spirit; the going forth of the gospel to the Gentiles. Then what clear predictions as to the Jews, their realizing their misery, their preservation! No wonder that the greatest philosopher of our age (Hegel) felt the Jewish history a dark and perplexing enigma. Then the prophecies as to Babylon and the various heathen nations—all so literally fulfilled.

He then shows how this Book differs absolutely from all other books, as brought out forcibly in attempted imitations:—What a contrast with the Apocrypha! What a startling difference between the four Evangelists and the apocryphal Gospels, or between the apostolic Epistles and the apostolic Fathers. As Neander says:—"There is no gentle gradation here, but all at once an abrupt transition from one style of language to the other, a phenomenon which should lead us to acknowledge the fact of a special agency of the Divine Spirit in the souls of the Apostles, and of a new creative element in the first period. As to the apocryphal Gospels, with their childish fallacies, it is significant that in the Gospel of John (ii.) the miracle at Cana is described as the beginning of miracles which Jesus did, thus excluding all the miracles ascribed by tradition to Christ's childhood."

He notices the wonderful—truly miraculous—manner, in which both sections of the Scriptures

have been preserved:—"The Jews have carefully watched over the letter of their sacred writings. The most accurate and diligent research has availed to discover only trifling variations in the manuscripts. This is still more wonderful when we consider by whom these writings were preserved. The Jews, who reject the Messiah of whom Moses and the Prophets testify, preserve the very books which prove their unbelief, and convince the world of the Divine authority and mission of Jesus. And where is there a nation preserving carefully a record, which so repeatedly and emphatically declares that they are obstinate, ungrateful, and perverse, and which attributes all their excellences, not to their natural disposition and qualities, nor to their energy and merit, but exclusively to the mercy and power of God?" Niebuhr says, "The Old Testament stands perfectly alone as an exception from the untruth of patriotism. Its truthfulness is the highest in all historical writings. . . . I must also ascribe to it the most minute accuracy."

And as to the Church of Rome preserving the writings of Evangelists and Apostles, what could be more marvellous? These writings declare that Christ hath perfected by one sacrifice them that are sanctified; that salvation is by grace through faith, and that not of ourselves, it is the gift of God; that all believers are kings and priests unto God; that there is no mediator between God and man but the man Christ Jesus; that Peter himself savoured of the things that are of men, and not of the things

that are of God, and had, even after Pentecost, to be severely rebuked and energetically resisted by Paul; that Mary is told by the Saviour Himself not to interfere in the concerns of His Kingdom; that freely we have received, and freely we must give; that men forbidding to marry and commanding to abstain from meat, are the expected false teachers; that in the congregation we are not to pray in an unknown tongue; and that Christians are commended for subjecting even the teaching of the Apostles to the authority and confirmation of the Scripture. "The Jews bear unwilling witness to Jesus, and Rome has carefully preserved and transcribed her own condemnation."

The Bible stands alone in its adaptability to all nations and all classes of people, and to all circumstances.

The resemblance between the person of Christ and the Scriptures, in the Divine and perfectly human aspects of both, is traced out in the following passages; also the contrast in method between the Scriptures and the creeds are both revelations of God; *human and Divine, Jewish and Catholic.* Jesus, the true, real, humble humanity, was not concealed; on the contrary, in all simplicity, undisguised, unadorned, without an attempt to invest Himself in appearance, manner, speech, with anything imposing or mysterious, Jesus lived, spake, and walked as man. So with the Bible. The style of the book is human, more especially Oriental.

Men say, Is not this a human book? Is it not Eastern in language, diction, thought, and imagery? Do we not meet its brothers and sisters, books of cognate tribes? The human element, or rather aspect, is very prominent.

The Bible contains poetry, parables, riddles, maxims, letters, every variety of human composition. But this human character in no way militates against its Divine origin. It was God's gracious purpose that the Word should become flesh. Jesus was true man and very God. The Bible is in the form of a servant, human, yet Divine in its origin, truth, and power.

Jesus was a true Israelite. For this very reason is Jesus the man for all men of all nations. The Jews were chosen to be a nation separate, but in order to bless all mankind. The purpose of their election is universal. The secret aim of their isolation is expansion; the very joy and glory of their destiny is a world-wide influence. Jesus as the King of the Jews, Jesus as the true Israel, is appointed to draw all men, and to rule all men. So is the Scripture Jewish and universal—universal not in spite of, but in virtue of, its Jewish character. Its Jewish character is not a garment in which it is accidentally clothed; it is the body which the Spirit, according to God's plan, has prepared. Eliminate the Jewish character, and you lose the essence. The Pagan and Gentile element has to a great extent been the source of error.

Our theology is far too abstract, unhistorical; looking at doctrines logically instead of in connection with the Kingdom and the Church. It is Japhetic, not Shemitic; it is Roman, logical, well-arranged, methodized, and scheduled; not Eastern, according to the spirit and method of the Scriptures, which breathes in the atmosphere of a living God, who visits His people, and is coming again to manifest His glory. The Bible is as a living organism. "It is a body animated by one Spirit. Who would assert that a chapter of names in the book of Chronicles is as important and precious as the third chapter of St. John's Gospel?—or that the account of Paul's shipwreck is as essential as the account of Christ's sufferings? But what we say is, that all Scripture is one organism, and that the same wisdom and love have formed the whole; and that even to every branch, and bough, and leaf, it lives and breathes, and is beautiful and very good. And the reason why many historical and statistical and prophetical portions of Scripture seem to us unimportant and even unnecessary, is because we do not sufficiently live in the whole circle of Divine ideas and purposes."

All Divine revelations have Christ not merely for their Mediator, but for their centre. We have not merely a succession of prophetic announcements of His coming, His work, and glory, but in all God's dealings with Israel He revealed Himself to them in Christ. Abraham beheld the day of Christ;

the Rock that followed Israel through the wilderness was Christ. In his love and sympathy, in his sufferings and faith, David was a type of the great Shepherd-King, even as Solomon prefigured His glory and widespread dominion. Through all the festivals and sacrifices shone the light of God in Christ. That God would descend *from heaven to earth* was impressed on Israel by the constant appearance of God as angel or messenger: as Angel of the Covenant, Angel in whom is God's Name, as God manifest, whom man can see face to face . . . And as Christ's person was the substance of all Jewish history and Scripture, His sufferings were continually witnessed to in word, type, and experience.

The question of inspiration he treats very fully, and the close connection between the inspiration of the Book and the indwelling of the Spirit in the hearts of God's people:—

Some have objected in recent times to the doctrine of inspiration on the plea that Scripture itself does not assert such a fact. But this is erroneous; not merely does Scripture fully and distinctly assert the doctrine, but the whole teaching of Scripture indirectly confirms this view. In most cases, where inspiration is doubted, it is based on ignorance of what is meant by "The Holy Ghost." It is because people do not believe that *only* the Spirit of God can reveal the things of God and Christ to our spirit, that they have no firm belief and enlightened

view as to the Spirit's special work—the Scripture. Had a scriptural view of the person and work of the Holy Ghost been more powerfully prevalent in the Church, not merely in her formularies, but in reality and life, there never would have been so much occasion given to represent the teaching of the Church on the inspiration of Scripture as mechanical, "converting men into automata," and the whole question would not have assumed such a scholastic and metaphysical form. For then the living testimony and the written testimony would appear both as supernatural and Spirit-breathed. The more the supremacy of the Holy Ghost, Divine, loving, and present, is acknowledged, the more the *Bible* is fixed in the heart and conscience. But if the "Book" is received as the relic and substitute of a now absent and inactive Spirit, Bibliolatry and Bible-rejection are the necessary results. "The Spirit of Jehovah, the prophets assert, came upon them. It is an influence from without, and from above." "Isaiah's mouth is touched with a live coal from off the altar." To Jeremiah Jehovah saith, "Behold, I have put My word in thy mouth." "Ezekiel received and ate the roll God gave him." The Lord and the Apostles sometimes mention the name of the individual writer, in quoting from the Old Testament, but more frequently the words are used, "The Scripture saith," or, "The Holy Ghost saith":—

The manner in which the Scripture is quoted

by our Saviour, the Evangelists, and the Apostles, clearly shows that they regarded the men by whom the Word was written as the instruments, but the Lord, and more especially the Spirit, as the true Author of the whole organism of the Jewish record. We must distinguish between the inspiration of the Prophets and Apostles as men, and their inspiration as writers. As *writers* they were perfectly and adequately guided by the Holy Ghost; "as men they were eminent, but still on the same level with other disciples of Christ." "Peter and Paul believed the testimony they received from God, and so do we, in believing through their writings, accept a *Divine* testimony." "The quotations of Paul show that he regarded the inspiration as extending to the very form of expression." Paul derives an argument not merely from a word, but from the silence of Scripture. The circumstance that Scripture does not mention Melchizedek's parentage is in Paul's estimation significant; and thus even as in music, not only the notes, but also the pauses are according to the mind and plan of the composer, and instinct with the life and spirit which breathe through the whole, the very omissions of Scripture, be they of great mysteries, such as the fall of the angels, or of minute details, such as the descent of the King of Salem, are not the result of chance, but "according to the wisdom of that Eternal Spirit who is the true author of the record."

He shows that there is no inconsistency between

the idea of the inspiration of Scripture and of the individuality and activity of mind of the writers; that there is nothing mechanical, nor were the writers amanuenses.

The most common objection urged against this view is, that it is inconsistent with the individuality of the writers. But "both facts are sure and apparent." In the writings of the Apostles and Prophets we see "the influence of their history, character, disposition, and mode of thought. It is evident that the Spirit did not destroy men's individuality, and that their peculiar history, experience, and conformation of mind, formed not an obstacle, but a medium." The confusion arises from a mistaken view of individuality. Error and sin are not essential elements of individuality. A man free from error and sin does not thereby lose his individuality; on the contrary, he gains it in the fullest sense. God's children alone have individuality in the highest sense of the word. The saints in heaven will have the most marked individuality. The Scripture authors, inspired, yet individual and free, give us some idea of our future state. The inspiration of Scripture is a fact, not a theory. The fact is that the Scriptures, though written by men, are of God, and that the ideas they unfold are clothed in such words as He in His wisdom and love intended, so that they may be safely and fully received as expressions of His mind, and the thoughts which He purposed to convey to us for our instruction and guidance. When such a view

is described and condemned as *mechanical*, there is, after all, nothing said and proved. All recognize to the fullest extent the individuality and circumstance and intense feelings of the writers that they were not amanuenses. In speaking of the style of Scripture he says :—" As the ocean is to the river, so is the Bible style to that of even the most spiritual and profound men. For in the Bible everything is viewed from the highest point, and according to its true essence and position in the history of the Divine economy. In the Bible we breathe the atmosphere of eternity." " Scripture speaks to man and 'all that is in him' (Psalm ciii. 1), and the inmost and hidden centre, from which proceed all thoughts, words, and works." " It is homely and confidential. Its tone is fatherly, friendly, winning our trust and breathing out love," " wonderfully comprehensive, and yet very minute and personal, uncompromising and stern, and yet most considerate and tender."

Finally he points out the dangers of a lifeless orthodoxy :—The mere worship of the letter apart from the spirit, as by the Jews who rejected Jesus, is Bibliolatry. There has been to a great extent " text " preaching, instead of " Word of God " preaching. The Bible must be read carefully and prayerfully, and the Holy Spirit's power must be sought to interpret it to us; but by the Word, and the Word alone, cometh light.

Christ and the Scriptures is the most powerful of all the books written by Dr. Saphir, except his lectures on *The Divine Unity of Scripture*, published since his death, which express the same views more fully, and treat of a wider range of subjects. It was translated into German by Fräulein von Lanzizolle, a lady connected with the Prussian Court, and has been much read in Germany, where it was considered by Delitzsch and others that it had been a chief means of producing in the German churches, among ministers especially, a great revival of religious faith and life.

The book on the *Lord's Prayer*, written also during his Greenwich ministry, contains much that is original, and gives distinctly his view of the future Kingdom of Christ. Of the invocation he says:—

"The invocation contains mysteries. When we say 'Father,' we think of the mystery of the Father and His Son Jesus Christ; we remember the great mystery of godliness, God manifest in the flesh; and we rejoice with thanksgiving in the mystery of our new birth by the word of truth.

"When we say 'our,' we think of the mystery of the Church, the body of Christ.

"When we say 'which art in heaven,' we think of the citizenship of the children, whom the world knoweth not, and of the inheritance reserved for them; we think of the number which have entered within the veil; and of the sanctuary, where the Eternal High Priest is enthroned. . . .

"The word 'Father' appeals more directly to our faith; 'our,' to our love; 'in heaven,' to our hope;—more directly, but not exclusively. And bearing this general division in mind, not observing it rigorously, let us consider the filial, the brotherly, the heavenly spirit of the believer. . . .

"Beholding in Jesus the image of the invisible God—believing that God is indeed our loving Father, let us cultivate a simpler trust, a more loving confidence, a more bright and sunny calmness in prayer and meditation. Let the word 'Father' be to us, not so much the exponent of a scriptural and theological dogma, as the utterance of a peaceful and radiant truth."

The petition—"Thy kingdom come," refers primarily and directly to the Messianic Kingdom on earth, of which all Scripture testifies. . . . The King of this kingdom is the Lord Jesus, the Son of David; the subjects of it are Israel and the nations—the chosen people fulfilling the mission which, according to the election of God, is assigned unto them, of being the medium of blessing unto all the nations of the earth; the centre of the kingdom is Jerusalem, and the means of its establishment is the coming and the visible appearing of our Saviour Jesus Christ. When we pray "Thy Kingdom come," our true meaning is Come, Lord Jesus, come quickly! . . . No doctrine, not even the fundamental doctrine of justification by faith, has assigned to it in the inspired

Word so large a place as the doctrine of the second coming of Christ and His Kingdom. It is not confined to a few isolated passages, it is not the subject of one or two books of Scripture, but it pervades the whole Bible. When we are asked, Where is it spoken of? we are tempted to reply, Ask rather, where is it *not* spoken of? . . .

"It is true that much obscurity attaches to prophecy as regards detail, and the chronological sequence of events. It is also conceded that it is very difficult, and sometimes almost impossible, to conceive the manner in which predicted events will be brought about, and that we can only rest by faith in the wisdom and power of God, who will surely fulfil His Word, and to whom all things are possible. But that the general outline of prophecy is vague and indistinct must be emphatically denied. The Scripture gives forth no uncertain sound as to the great question, Is Jesus to come before or after the kingdom of righteousness and peace? No truth is more fully and more clearly taught in Scripture than this—that the promises given to Abraham, Isaac, and Jacob, renewed to David, and confirmed by the Prophets, and finally by the Lord Jesus Himself, will yet be fulfilled on earth; that Israel is not merely a type of the Church, but has a future before it, in which it will have a central position on earth; and that before the final judgment there will be a glorious kingdom ushered in by the coming, the *parousia*, of Christ."

Saphir never took his theology from creeds or formulas, but fresh from the fountain of the Scriptures. In all creeds, at least of any length, he held that there was much mere human philosophy, of the period in which they were prepared. At the same time, so far from any, the slightest, tendency to the vague teaching of many in the present day, Saphir's immense knowledge of Scripture led him to cleave more closely, and with more real power, to the great principles of Christianity—the authority of Scripture as from God—the atonement—the Spirit's power—the Kingdom. The Broad Church theology of the day, which is so greatly undermining the position of all the Churches, is not so much a battle against creeds, though it assails their positive statements of doctrine, as directly against the authority of Scripture, and against the supernatural; in fact against the foundation principles of Christianity.

CHAPTER XVIII.

CLOSE OF MINISTRY AT GREENWICH.

Sketch of Mr. and Mrs. Saphir by Canon McCormick—His Health failing—Always Fragile—Leave of Absence for a Year—Typhoid Fever in the Engadine—His Influence there—Return in 1871—Resignation of his Charge in 1872.

A DEVOTED friend, the Rev. Canon McCormick, now of Hull, who was vicar of a church at Greenwich at this time, sends us a vigorous, life-like sketch of Saphir and his work—

Adolph Saphir was most loved by those who understood him best. He wanted knowing to be thoroughly appreciated; not that there was any difficulty in deciphering his character. He was thoroughly open and transparent, but he was many-sided. Though an honest Presbyterian, he was broad in his sympathies, and catholic in the truest and best sense of the term. This may be accounted for by the breadth of his reading. He was remarkably familiar with the theology of the Church of England, and could quote Pusey as well as Maurice or Moule. I sometimes told him that he ought to

be in the Church of England because of its historical continuity, and because his influence for good would be greater and wider; but he held strong views, adverse to the connection of Church and State. I need not enlarge upon those views, for this would necessitate some attempt at their refutation, from my stand-point.

It was thought that at one time he was half a Plymouth Brother; nothing could have been farther from the truth. He recognized what he thought to be good amongst the Brethren, but he was opposed to many of their distinctive tenets. It might just as well be said that he was half a Ritualist, because he considered that Dr. Pusey and his school had got hold of the right end of the stick, in speaking of the Church as a spiritual kingdom. The fact was that his catholic mind led him to cull the sweetest and best flowers out of every religious garden.

His real sympathies were with the old Evangelical school of thought. He was a decided, though a moderate, Calvinist, and held that every one who understood the election in relation to Israel must, as a consequence, be so. But apart from what may be termed orthodox lines, he was wise, tolerant, just, and often very original. You never quite knew where to find him, in some of his religious flights. Here he was with Pascal; then with Newman. He was up in the skies with Edward Irving, or plodding in metaphysics with John Duncan. He had the greatest respect for

Spurgeon, and he once said to me, "Spurgeon is a genuine article. He is simple, straight, godly; and has not been led astray by any of the modern fads."

Like many a great man, he drew you out in conversation, and polished up your ideas with a brilliancy that made you wonder. While he picked your brains he taught you himself. There was a raciness about his conversations, and sometimes his sermons, that was charming and inimitable. He had as much fun in him as an Irishman, and at times with as little restraint. On a wet night, when his congregation was small, he suddenly exclaimed, "My brethren, the early Christians were fire-proof"; and then, after a slight pause, with a little significant shrug of the shoulders, he added, "The Christians of to-day are not even water-proof."

Some of his great admirers thought that he might have worked harder than he did, and blamed his wife for restraining him. My own opinion is that she helped to keep him alive. He was a very fragile plant, that a rough wind might easily blow away. Moreover, his sensibilities were of the finest and most delicate order, and he felt the ordinary worries and oppositions of life, in an injurious manner. He could not shake them off, as more robust natures do. After writing some of his sermons he was perfectly prostrate, and remained so for hours together. "My difficulty," he told me, "does not lie in preparing a sermon, but in getting into a right spirit to preach it."

His real nature was very gentle, and his sympathy with sufferers very tender. How emotion swayed him, if there was the slightest allusion made to his only child, taken from him when so young! What he thought of his lost one underlies the many references in his sermons to children. The love for his wife, so sweet and playful, up to the last, was delightful to witness. His friendships were alike genuine and lasting. He was a John in his love for his Master and the whole company of believers, because like John he was always laying his head upon the Saviour's breast, and listening to the beating of His great heart of love for him, and for those whom the Father had given to Him.

Dr. Saphir told me that as a Jewish boy he was often troubled with a sense of sin. More than once he asked the Rabbi what he was to do, and invariably received answer that he was to repent and amend. "I did repent, and I tried to amend," said Saphir, "but I was no better. How could I know when I was forgiven? How could I tell when my repentance reached the stage of satisfaction? If we have to turn in upon ourselves to find peace of conscience, we never can be happy, for we never can find it."

There had been every encouragement in the Greenwich ministry. The church had been twice enlarged, and the attendance was overflowing. Numbers of devoted friends had gathered around

him. He had not the mere success of a popular preacher, but he aroused deep love of Scripture truth, and sent many to read their Bibles with care; for he threw such an interest around the writers and writings of both the Old and New Testament, that they seemed to have a different aspect. His sermons and addresses were listened to with rapt interest, and greatly blessed, and thousands have retained and will retain the impression of them to their dying hour. The Jews have in recent times produced many able preachers, as the Herschells, Edersheim, Schwartz, but none who possessed such a masterly power of treating the Scriptures connectedly, and showing the person of Jesus revealed not only in the Gospels, but in the sublime prophecies of old. There was a sanctified genius, an intellectual clearness, a terseness of expression, a glow of spirit which commanded attention and kindled enthusiasm. People sat as under a spell, while with calmness, yet glowing expression, in his deep penetrating voice, with attitude almost unmoved, reading as it were on his finger-nails, he expressed with such brevity and force the sublime thoughts of the Word of God. Men and women were not only interested, but they were edified and built up in the faith. Almost any other preaching, though eloquent, seemed dull and pointless to those accustomed to hang on the words of Saphir. People of all churches gathered in to hear him. He was for years at Greenwich, stronger, physically, than ever after-

wards, and he was greatly encouraged, not only by the numbers attending his ministry, but by the conversion of many, and the acknowledged building up in the faith of vast numbers.

His fame had spread, and whenever he appeared in London or elsewhere, he attracted large audiences. But he had not been engaged in this work above a few years when his strength began to fail. He had been delicate from a child, always of feeble frame, his thinking power too great for his slender body. And now he was taxed Sabbath after Sabbath, and week after week, with a variety of services—all of which required thorough preparation, for though he did not even use notes in the pulpit, he could not speak extempore nor vaguely. His speech was always the utterance of intense thought. There are popular preachers and speakers who can go on without strain, almost *ad infinitum*, whose power consists in pleasing the ear and gratifying the fancy, while there is little thought. Such speakers can stand almost any amount of work, for there is no great effort after all. They might speak or preach a dozen times a week, and be none the worse. But it is very different with the man who cannot speak without close thinking. People often fail to recognize the difference, and press such men on to illness and death. The spirit in Saphir was willing. He was stirred up to energy by the blessing resting on his work, and thanked God greatly for it. But he could not stand the strain, and he never fully regained

the physical power which he had in those earlier days.

During his latter years at Greenwich, after his father's death, his mother and his sister Johanna resided near him. He had not seen his mother for seventeen years previously, and it was a great happiness to have them beside him. His sister afterwards married the Rev. C. A. Schönberger, Jewish missionary in Prague, and Mrs. Saphir lived with her daughter till her death, in 1879. We refer to these events in a later chapter.

About the years 1868-9 Saphir's health began seriously to suffer from the strain of continuous work. His constitution was at all times delicate, and he always required to take the utmost care. But now there was evident necessity for rest and change, and at length near the close of 1870 he was compelled to go away for a time. His congregation at Greenwich acted with great kindness, and waited for him for nearly a year, whilst he remained in Switzerland, chiefly in the Engadine. There he had an attack of gastric fever. Writing to a friend whose brother was recovering from a severe illness, at a later period, he refers to this:—

"We deeply sympathize with you, my wife especially, remembering her anxiety when I had gastric fever in the Engadine, of which my remembrance was not so much of anxiety, as of an indescribable feeling of an unearthly existence, like a disembodied yet captive spirit."

After his recovery from this illness he had much

enjoyment of his stay in Switzerland, making many friends, and frequently preaching. A lady friend who met with them at this time writes:—

"We arrived at Pontresina to find the hotel full. As we were hesitating what to do, a carriage drove up, in which we were delighted to find Dr. and Mrs. Saphir, who had come from Camphu for a day's picnic. They suggested that we should join them at Camphu, and we drove there at once, and were accommodated with two small rooms in the same hotel. We spent three weeks delightfully together. The nightly gatherings of friends and acquaintances in Dr. Saphir's room are a pleasant memory of bright companionship, animated conversation, and merry laughter. The Rev. E. W. Moore, then of Brunswick Chapel, Berkeley Street, and the Rev. G. R. Thornton of St. Barnabas, Kensington, were among the visitors. Dr. Saphir had great influence in the hotel, and much was made of him. He preached before I came, and the church was crowded."

He went to Switzerland in November 1870, and returned in October 1871. On resuming his ministry, he said, before beginning his sermon:—"Dear friends, it is with the greatest gratitude I trust that this morning I speak with you again in the name of the Lord. Since last I was with you I have experienced both the severity and the goodness of the Lord; above all His goodness and loving-kindness. God only knows what joy I have in speaking to you again of Him who is the King, the Truth, and the Life; of the only salvation which in this life brings peace to the conscience, and in the world to come the immediate beholding of the glory of God. During these months that I have been

away, I have seen much of the goodness and continual care of God, entering into the minutest details of life, and making every detail an outcome of His everlasting love with which He has loved us. I have been delivered from serious illness, and beyond my own expectation restored, so that I am able to take part at least of the work that is assigned to me here."

His stay at Greenwich, after his return, was not very long. Though he was still as popular as ever, and as much attached to his people, there were various influences drawing him away. He himself perhaps felt the need of change, which is often new life to a minister, but the chief cause was that, since his fame had spread abroad, there had been a strong desire, on the part of numbers of readers of his works, that he should occupy a more central position in London. Great influence was brought to bear upon him in this direction, and to the very deep regret of his congregation, and with great feeling of sadness, he determined to leave in the summer of 1872.

Mr. Thomas Stone, who was one of the most active members of the Greenwich congregation, writes in regard to him:—

"Dr. Saphir was a simple, childlike man, of great intellect, and a most lovable nature. One thing very noticeable in him was his deep humility. He was full of Scripture; and our conversation when out on holiday rambling in the woods, would usually turn upon the meaning of texts. Dr. Saphir would say, I wonder what Paul meant when he wrote so and so,—himself always taking the place of the inquirer, seeking

to be taught, and never teaching. This was due to his humility. He was a delightful companion."

He himself gives a bird's-eye view of this Greenwich period :—

"I was called to St. Mark's English Presbyterian Church, Greenwich, in 1861. I held this charge for over eleven years, and my labours were accompanied by visible success. The church had to be enlarged twice during my ministry, and the number of worshippers increased from about a hundred to a thousand. During two years this congregation collected £4000 for enlarging the building. A Sunday-school and classes for young men and women were also opened. The congregation was very active, and, during the time I ministered there, I had the satisfaction of collecting £20,000 for Christ and missionary enterprises. But the work was too much for my feeble frame. I preached, on the average, four times a week, and the rest of my time was fully occupied by numerous pastoral visits, the instruction of intending communicants, and by addressing public meetings."

Greenwich ever after occupied a chief place in his affections, and often, in times of depression during his latter days, did it gladden him to visit again the scene of his former ministry.

CHAPTER XIX.

BEGINNING OF MINISTRY IN WEST LONDON.

Purchase for him of a large Church at Notting Hill—Money obtained easily—Church at once filled—Members of all Churches join — His Thursday Lectures attended by numerous Clergy and other Persons of Influence—Liberal Supporters of the Work—Great activity of the Congregation—Call to Scotland—Moody and Sankey's Visit to London.

IT had been felt for years by a number of Saphir's admirers that he ought to be in West London. His books, especially *Christ and the Scriptures*, had brought him into contact with many who recognized him as one of the ablest expositors and most powerful preachers of the day. A movement was therefore made to get him to the west of London. A large church, which had recently been built on speculation in Kensington Park Road, Notting Hill, had come into the market. Many persons in the neighbourhood were prepared, it was known from a previous movement, to join any congregation of which Saphir might become minister. Mr. James E. Mathieson took up the matter with his usual energy and zeal. He had to

raise nearly £10,000. He personally visited many, and was astonished at the heartiness with which the appeal was responded to. Many others took an active part in collecting, and soon the money was raised.

Saphir's ministry was welcomed from the beginning by people of all churches, especially by earnest Christians. He began his work in the autumn of 1872, with services in the Ladbroke Hall, as the building which had been purchased had to undergo extensive alterations. When the church was opened in March 1873, it was soon filled to overflowing—though it held above 1000. Members of the Church of England, Congregationalists, Baptists, Plymouth Brethren, and others, as well as Presbyterians, crowded together to hear this son of Israel expound the Word of God.

It is rumoured that about this time Saphir was sounded indirectly as to becoming one of the Court Chaplains of the venerable Emperor of Germany.

One who was long associated with Dr. Saphir, both at Greenwich and Notting Hill, writes thus in regard to the early Notting Hill period :—

"When first Dr. Saphir came to Notting Hill, his church was soon thronged with people drawn thither by his ministry from all sorts of churches and chapels. Sunday after Sunday every seat was filled, and the interest of his hearers never abated, however long the discourse.

"When he began his Thursday morning lectures, the congregations were also large and appreciative, and they were steadily maintained, as long as his health permitted him to continue them. The lectures on the Gospel of John (not yet

published) were especially beautiful, and the remembrance of those many happy mornings will long remain. One of Dr. Saphir's chief characteristics was his intense simplicity. His language, always good and fluent, was generally pure Saxon, and this made his addresses to children so attractive and interesting. He was peculiarly fond of children, and shone most perhaps in his children's services—when some beautiful Bible story was filled with life and interest, and eternal realities were impressed on their young minds.

"He was also very full of fun and humour, and greatly enjoyed an amusing story or a good joke,—and many droll things he would say with an archness that was quite his own. In almost all his letters to me when absent from home, there are most droll allusions to things and people, which those who knew him less would have scarcely guessed him capable of writing! But for sacred and Divine things he had the most intense reverence, and anything that savoured of flippancy or undue familiarity was to him most repugnant.

"Almost the last time I saw him we were talking of the readiness of Christians to be attracted and distracted by sensational methods of work, and meetings, which he was greatly deploring, when he suddenly looked up and said, 'Well, what are we all coming to, we Christians?' I said, 'I cannot tell!' 'Oh!' he replied with his drollest expression, 'blue ribbon and a tambourine! that is English Christianity.'

"But one's memory lingers most over his *wonderful* sermons, that were such unfoldings of the things of God; the inexhaustible mine of wealth he found in a single text. I remember six consecutive sermons on the verse, 'Unto Him that loved us,' &c., and each one seemed fuller than the preceding one, of the person and works of Christ, and the glory of the Redeemer. Dr. Saphir had, as a Christian Israelite, a grasp of Scripture, and of the purposes and mind of God revealed therein, quite different to an ordinary Gentile mind. To him the Lord's Incarnation and Crucifixion were such a revelation of God, as we can hardly understand, who have been told the wonderful facts from our infancy. He often wondered at people's questions about faith, and whether or not they had the right kind, or the right amount; whereas, the *One* in

whom to believe, was to him the only necessity for the soul—all else was easy and simple. Nothing, I think, distressed or depressed him so much as his hearers failing to be instructed, or even interested in his sermons, or their seizing on some minute point, carping at it, and criticizing something utterly unimportant. Every sermon was to him a living organism, with its proper parts and proportions; and to pull it to pieces was to destroy its symmetry and beauty, and to strip it of all its meaning.

"With what joy he always welcomed the Lord's Day, and rejoiced especially in the remembrance of His death in the Lord's Supper! Some of Dr. Saphir's most heart-stirring and touching addresses were those delivered on Communion Sundays; and the Hope of the Lord's return was one of his most soul-refreshing themes. But I must not enlarge on the many topics such memories recall.

"I cannot convey the impression his wonderful expositions of Scripture have left on my own heart and mind; I, amongst others, will ever have to thank God for his ministry, while we deeply deplore his loss."

In letters to Lady Kinloch, he thus describes the progress at Notting Hill, after he had been a year or two settled there:—

"We have been busy, and there has been the usual variety of bright and gloomy, which must be in every life, and perhaps more so in a minister's. But I think we have more room for thankfulness and hope than in any previous years.

"We have both been much better this winter, and I have been without an assistant, and preaching three times a week. The church is progressing well, and I am beginning to feel settled. The Scotch call[1] was very unintelligible to English people, who think every little congregation a complete little kingdom. I should have liked Edinburgh for many reasons. But it was not to be.

[1] From St. Luke's Free Church, Edinburgh, to be colleague to Dr. Moody Stewart.

"Have you seen my *Hebrews?* I am now going to take a long rest from publishing: though I am often asked to publish my lectures on the Gospel of John. But it is too laborious, and I have too many books out. There is so little time for reading. How wonderfully the Pearsall Smith movement collapsed! We need a time of repose in the churches, for quiet meditation and study of the dear, simple, and wholesome Scriptures. How safe and peaceful it is to listen to the voice of the Good Shepherd in His Word! I have been very much living the last few weeks on that passage, John xiv. 22, 23: 'We are not of the world, even as Christ is not of the world.' It is not a self-made separation, but of God, and by the cross of Christ and the Spirit of God in us. Our fears and our knowledge and our whole life have a heavenly origin and character, and the end will be to be glorified together with Christ. If we get thoroughly and deeply into these most blessed truths, we shall have wisdom and strength for all the various circumstances of life. I sometimes feel that I have a very easy path in many respects, that is with regard to the world. I am very glad of human beings, but not of society, and I would have made a very good monk (that is with Sara). Also my work, as I view it, does not oblige me to go outside it. But I can understand to some extent the difficulties of others. Yet I think the path will be made clear to all, who are anxious to hold fast the most important, heavenly, end of the cord. I fear these remarks are not definite. Enough that it would be too long a subject to write upon.

"We are going to have our annual meeting in a fortnight, and start clear of all debts. About £12,000 have been raised in three years. We have some very dear people. Our Thursdays are very largely attended, and there are always some encouraging cases. The only thing I don't like is the amount of business. The heterogeneous character of the congregation is perhaps an advantage. I am less 'churchy' every day; but could not be cramped by the Darby standard. But it must be very pleasant when circumstances justify your joining a small circle of devoted and simple Christians.

". . . We had a charming visit from dear Mr. Stevenson

of Dublin. He is like his book—praying and working, and the best specimen going. I am blessed with many good friends."

He writes again to the same lady :—

"I trust that long before this you have been freed from all anxiety about your brother's recovery, and that Sir R. is regaining strength. We sympathized deeply with you. What a winter of trouble this has been! We have seen so much that is sad, in our immediate circle here. Dear Mr. Wingate lost his eldest daughter under very painful circumstances, though the best of all consolations is his, for she died in the faith. . . . I hope your health and strength continue good, and I often pray that you may have much inward peace, and that the Lord may remove all that causes you anxiety. And yet, as the Germans say, *das liebe Kreuz*, the dear cross. No doubt our afflictions and trials are signs that God has not forgotten us, but is educating us in Fatherly love (Heb. xii.). I have felt of late years constantly drawn to those passages of Scripture which teach the mystery of our fellowship with Christ in suffering, or rather fellowship of His sufferings, and sometimes hope that I am beginning really to rejoice in Christ, though I am often ashamed at being so depressed and feeling so disappointed. The return of the Lord Jesus, and our being glorified together with Him (if so be that we suffer with Him), this true and lively hope seems to me like a star, which is not seen in the garish light of prosperity and a smooth course, but only in the stillness of sorrow, or at least of a chastened, crucified condition. I think this is one reason why the Church lost this hope, after the first ages of martyrdom, and why now-a-days it so often degenerates into a mere sentimental speculation,—a pious *Zeitvertreib*.

"We hear of scarcely anything else just now but Moody and Sankey. There seems indeed a wonderful amount of interest and earnestness in their meetings. I have not yet been able to go. My dear friends, Mr. Stone and Mr. Mathieson, are the chief promoters of the movement.

"I have preached lately only once on Sunday, and also on Thursday. The church has suffered from my not being

there on Sunday evenings; but still it has made good progress. I cannot reconcile myself with the idea of an assistant, but I fear it is necessary. It makes me feel very old and useless."

In a letter to the same, written after her serious illness, he says:—

"We felt very sad and anxious when your kind note told us how ill you had been, and especially how much sorrow you had come through. We trust you will soon be better; but do dismiss all sad thoughts, and wait quietly, and after these clouds God will send again sunshine. These trials are very hard to bear for anxious and affectionate hearts. But we possess the sympathy of One who passed through every phase of sorrow, and who felt deeply wounded in His spirit by every kind of sad experience among men. From Him we can not only learn, but obtain grace, to commit all things into the hands of our faithful Father, and to keep the heart meek and in the attitude of forbearing and forgiving love. God will guide and God will justify those who trust in Him and walk uprightly. Sooner or later He brings it to light, and makes all acknowledge it. I trust and pray that He may quiet and comfort your heart and bear you up, renewing your strength according to that dear promise (Isaiah xl. 31).

"I have been dwelling much upon the humanity and sympathy of Christ (in connection with Matt. iv. and the Epistle to the Hebrews). How comforting it is for us to remember that the Saviour had true and real difficulties, sorrows, and struggles; that He also lived by faith; that His tears and prayers were the expression of real grief, weakness, and dependence! Thus is He now as the High Priest who is touched with the feeling of our infirmity."

In a letter to another friend, he speaks of a visit to Dublin:—

"I spoke last Sunday evening to Mr. Stevenson's people. He is such a dear man, and more dear to me each time I

see him. We are delighted with the young people here; and it is a great pleasure to renew friendships."

He writes to the same friend on the last day of the year:—

"We are making good progress, though nothing brilliant. Last Sunday we had another children's service. The church was crowded in every part, nearly all children. It was a very fine sight. The children behaved beautifully. We had another Jewish baptism. I am sorry to say the first Jew who was influenced by Moody has relapsed into unbelief. We are very much grieved, and must continue praying for his restoration and conversion. I fear there is much superficial work at meetings, and too great hurry to get people to say they have peace; also comforting people who have no sorrow or burden."

The congregation, as it does to this day, contained a large proportion of active workers, and its influence was soon felt among the poor and neglected in the neighbourhood. Dr. Saphir was greatly encouraged, but still it was evident from the beginning that he had not the physical strength of his earlier Greenwich period, and that he was not equal to the unremitting labour which many of his friends, in their admiration and zeal, expected from him.

CHAPTER XX.

LECTURES ON THE HEBREWS AND THE DIVINITY OF CHRIST.

Majestic Style of the Epistle—Its Central Idea—The Glory of the New Covenant—Christ and Moses—The High-Priesthood of Christ—Alleged Priesthood of the Clergy—Pauline Authorship—Lecture on the Divinity of Christ—Jewish Difficulties—Personal Testimony.

WE have referred to the Thursday morning Lectures on Hebrews, delivered in the winters of 1873-74 and 1874-75, which were attended by numbers of clergymen, professional men, and other persons of influence. This was the greatest triumph of his career. In these lectures he traced out with great power, and often originality, the close connection of the Old and the New Testament dispensations. We think it right, therefore, as illustrating his method of thinking and teaching, to give a rapid glance at the main positions.

"We are," he says in the introduction, "attracted and riveted by the majestic and Sabbatic style of this Epistle. Nowhere in the New Testament

writings do we meet language of such euphony and rhythm. A peculiar solemnity and anticipation of eternity breathes in these pages. The glow and flow of language, the stateliness and fullness of diction, are but an external manifestation of the marvellous depth and glory of spiritual truth into which the apostolic author is eager to lead his brethren. The Epistle reminds us, in this respect, of the latter portion of the prophet Isaiah —a suggestion, says Dr. Saphir in a note, made by Delitzsch,—in which, out of the abundance of an enraptured heart, flows such a mighty and beautiful stream of consoling revelations. In both Scriptures we behold the glory which dwelleth in Immanuel's land; we breathe the Sabbatic air of Messiah's perfect peace. Both possess the same massiveness; both describe things which are real and substantial, the beauty and strength of which is eternal; in both is the same intensity of love, and the same comprehensiveness of vision."

"The central idea of the Epistle is the glory of the New Covenant, contrasted with and excelling the glory of the old dispensation; and while this idea is developed in a systematic manner, the aim of the writer throughout is eminently and directly practical. Everywhere his object is exhortation. He never loses sight of the dangers and wants of his brethren. The application to conscience and life is never forgotten. It is rather a sermon than an exposition. Thus the writer himself describes

the aim of his letter, and thus the Apostle Peter, writing to the same Hebrew Christians, refers to our book when he says, 'And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.'"

At the close of the series he has a chapter strongly, and we think almost conclusively, deciding for the Pauline authorship of the Epistle.

In his first Lecture he considers that the first four verses contain as it were an epitome of the whole Epistle. "Beautiful is the night, in which the moon and the stars of prophecy and types are shining; but when the sun rises, then we forget the hours of watchful expectancy, and in the calm and joyous light of day there is revealed to us the reality and substance of the eternal and heavenly sanctuary." "The Father is the Author of revelation in both (Old Testament and New). The Messiah is the substance and centre of the revelation in both. The glory of God's Name in a people brought nigh unto Him to love Him and to worship Him, is the end in the revelation in both. Luther compares them to the men carrying the branch with the cluster of grapes. They were both bearing the same precious fruit; but one of them saw it not. The other saw both the fruit and the man who was helping him. Both Old and New Testaments are of God; the New Testament, as the Church-father Augustine said, is enfolded in the Old, and the Old

Testament is enfolded in the New. 'In vetere Testamento Novum latet, in Novo vetus patet.'" Thus contrasting the messenger of the Old Testament with the Messenger of the New, he shows what is implied in the description of the latter. "It is of the Incarnate Son of God that the Apostle speaks; and showing unto us His glory, he leads us, in the first place, to the *end* of all history; He is appointed the Heir of all things: (2) to the *beginning* of all history; in Him God made the ages: (3) *before* all history; He is the brightness of His glory, and the express image of His person: (4) *throughout* all history; He upholdeth all things by the word of His power." "Christ is Lord of all. The whole universe centres in Him. A star appears at the time of Messiah's advent. The sun loses his splendour when Jesus Christ dies upon the cross. There shall be again wonders and signs in the heavens when the Son of man shall come in power. In the material world we know that there have been many and great cycles of development. And both science and revelation lead us to look forward to a new earth. It is the Lord Jesus who shall make all things new, and all developments are borne up and moved by the word of His power. Oh! I know that the general conception that the world has of Jesus is, that He is Lord of a spiritual realm, of thought and sentiment, Bishop and Head of ministers and pastors for edifying souls! But the world does not know that He is moving all things by the word of His power; that all politics,

all statesmanship, all history, all physics, all arts, all sciences, everything that is—all that has substance, truth, beauty, all things apart from the cancer of sin which has attached itself to it, consist by Jesus the Son of God." "Sin has brought Him down from heaven. Our defilement has drawn Him from the height of His glory. Oh, what an expression!—what a climax! 'Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself *purged our sins.*'"

He considers the might of the angels, and yet Jesus' infinite exaltation above them. "Angels are connected not merely with salvation and with the spiritual kingdom of God, but with *all* the kingdom of God, with all physical phenomena. There was an earthquake at His resurrection. Why? Because angels had rolled away the stone. The Pool of Siloam had miraculous power, 'for an angel came down at certain seasons and troubled the water,' and endowed it with healing power. The angels carry on every development in nature. God does not move and rule the world merely by laws and principles, by unconscious and inanimate powers, but by living beings full of light and love. His angels are like flames of fire; they have charge over the winds, and the earth, and the trees, and the sea. Through the angels He carries on the government of the world. And these angels whom

God has made so glorious, who excel in strength, hearken to the voice of His commandment, and obey Him, while they in worship continually behold the countenance of the Father. . . . Now, glorious as the angels are, they are in subjection to Jesus as *man;* for in His human nature God has enthroned Him above all things. Their relation to Jesus fixes also their relation to us. In a great house there may be many servants who are honoured, trusted, and beloved; but the position of the little child who is the heir is different, though as yet he is inferior in knowledge, strength, and attainments."

In the second section of the Epistle, extending from the beginning of the third chapter to the fourteenth verse of the fourth chapter, Christ the Lord is contrasted with Moses the servant. In many respects Moses was a type of Jesus. Both were threatened as infants by cruel rulers, and both were marvellously sheltered by the living God. Moses was the mediator, and spoke with God face to face. He revealed the covenant of God with Israel. But Jesus was the builder of the house; the preparer even of Moses for his mission and work.

The third section of the Epistle, extending from the fifth chapter to the thirty-ninth verse of the tenth chapter, sets forth the Lord Jesus Christ, the High Priest of the everlasting covenant, greater than the Aaronic priesthood. We note one or two

passages of special interest. Speaking of the verses which have often caused much difficulty and anxiety,—"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance,"—he says in a note:—"This warning does not refer to isolated sins, but to a protracted and habitual condition of mind, and to neglect and disbelief of truths once recognized and confessed; and it places before us the result of a series of unfaithful and wilful rejections of spiritual influences and privileges. Many humble and timid Christians have misunderstood the whole scope and purport of this passage. He who judges himself is not judged. The man who fears always is safe, because he trusts in the living God and Saviour. But, as we know from Scripture, and, alas! also from experience, there are some who appear to the Church to be zealous and true Christians, and who yet have not received the Word in a good heart, and by and by fall away. Such men are in a most deplorable condition. Their antipathy to truths once known and professed is very great, and different from the apathy of the worldly; theirs is a bitter and subtle hostility. Yet even their case should not be received by us as hopeless; but we should pray for them, that God may give unto them true repentance and living faith. The wilful and conscious rejection of

the testimony of the Holy Ghost is another subject, and not spoken of in this passage." "The Apostle dealt only with appearances and impulses, and not the spiritual life, and does not teach the possibility of falling away from the faith."

In commenting on the tenth chapter, he refers to the alleged priesthood of the clergy and priestly ceremonies. "While the temple stood, Jesus and the Apostles honoured the temple. The Lord said unto the leper, 'Show thyself unto the priest.' He and His Apostles went daily into the temple. After His resurrection, and while the gospel was being preached to Israel, the temple services and ordinances may have been blessed to souls, as images and prophecies of the heavenly realities. But any imitation of the Levitical dispensation in the present day must needs be contrary to God's mind, and obscure the clear revelation in Christ Jesus. The expression 'priest,' in the sense of ἱερεύς, applied to a Christian minister, can in no wise be defended. The expression 'consecration,' as applied to buildings, ought also to be given up, and with the expression every remnant of the old leaven, which attaches some kind of sanctity to any place. Sacred places there are none now. We never read of the Apostolic Christians going to Bethlehem, where Jesus was born; or to Golgotha, where He died; or to the garden, where He rose; or the Mount of Olives, where He ascended; or to the temple chamber in which the Pentecostal gift was received,

'Where two or three are gathered together'—there, *because* and *when* they are gathered together in the Name of Jesus; wherever we worship in spirit and truth, *there* and *then* we may say, How dreadful is this place! This view does not in the least affect the necessity and desirability of having spacious, suitable, and attractive buildings set apart for the meeting of God's people, and the preaching of the gospel. Here is a proper field for Christian liberality, and also for architectural skill. How much inclined are men to welcome everything which does not reveal to them their true condition, and bring them into the very presence of God! Priesthood, vestments, consecrated buildings, symbols, and observances, all place Christ at a great distance, and cover the true sinful and guilty state of the heart, which has not been brought nigh by the Blood of Christ."

We have noticed the discussion of the Pauline authorship of the Hebrews. We may again refer to it. In summing up the arguments, he notes that the only ancient tradition points to the Apostle Paul as the writer. The presumption is strongly in favour of the Apostle when we remember his great love to Israel, his profound knowledge of the Scriptures, his power of adaptation to be a Jew to Jews. Then another likely author has been suggested—Apollos; and Luke has been also suggested. But there is a fervour and force, a sustained energy both of thought and feeling in the Epistle, which

we do not find anywhere but in the writings of Paul. Then there are the earnest and affectionate exhortations, with which he interrupts his argument, as if he could not restrain his yearning and anxious love. There are many expressions peculiar to Paul, and the view of Christ—the very opening verses on the glory of the Son, for instance—bears a most striking resemblance to many passages in the Pauline Epistles. If we look at the concluding chapter, the personal messages and requests can only be attributed to Paul. Stier asked justly: Who but Paul could write thus to Jewish Christians, without giving his name, and yet pre-supposing both their acquaintance and brotherly relation, so as to ask their intercession, and also some suspicion and hesitation, against which he thinks it necessary to appeal to his conscience? Only Paul could write thus about "brother Timothy" as his companion and assistant. Though the question is still much disputed, the internal arguments seem to be overwhelming in favour of the authorship of Paul, which is in accordance with the chief historic testimony.

There is one lecture, delivered at this period, in 1874, which we think must be noticed, as it contains much that is original and powerful, on the all-important subject of our Lord's Divinity. It was the first of a series of four, given by different lecturers, to the students of the English Presbyterian College. As a Jew, Dr. Saphir throws himself into

the very period and circumstances of his fathers at the advent of Christ, and shows how difficult it would have been to declare such a doctrine, how impossible to suggest it, except revealed from heaven—and yet it was the centre of all apostolic teaching.

At no time, he says, could it have been more difficult to declare the doctrine of the Divinity of our Lord Jesus Christ, than at the time when it was proclaimed with greatest earnestness and intensity in the days of the Apostles. Think of the Jews to whom they preached that Jesus is God. Remember that of all the commandments which God Himself gave unto His people upon Mount Sinai, and which He afterwards confirmed by the mouth of His prophets, there was none that was so distinct and clear and emphatic as that second commandment. "But to whom will ye liken Me? My glory will I not give to another," were the frequent exclamations of God by the mouth of the prophets. How strange then must it have appeared, first unto the Jews, to hear Peter and Paul, and all the Apostles who were their brethren according to the flesh, saying that Jesus of Nazareth was Jehovah, Lord; that unto Him was given all power in heaven and on earth; that every knee must bow before Him, and that every tongue must confess that He is above all, Lord; that He is God blessed for ever.

The Apostles always spoke of Jesus as **Κύριος**, which was quite equivalent to Jehovah in the Old

Testament. Only think of such applications of Old Testament words to Jesus as we find in Hebrews i. 1: "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." And: "Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of Thy hands." Then with regard to the idolaters who worshipped many gods, and spoke of many "sons of God," how easily might the apostolic declaration of the Father, Son, and Holy Ghost, have been misunderstood by them as Tritheism. Notice how with this twofold difficulty besetting them, the Apostles speak of the Divinity of the Lord Jesus so constantly, so freely, so spontaneously; notice the perfect ease, consistency, and joyousness with which this fundamental fact is constantly alluded to, pre-supposed, announced. And as they believed that Jesus was God, and that not although, but because they were Jews, so they declared the Divinity of Jesus as the only real remedy by which idolatry could be eradicated. For Jesus is the image of the invisible God. He is the true life, and eternal life. When we adore Him, we keep ourselves from idols. Hence all are idolaters who do not worship God in the face of Jesus Christ; no man cometh unto the Father but by Him.

The Evangelists and Apostles teach clearly the real, true, and perfect humanity of the Lord Jesus. . . . But when Scripture reminds of His humanity,

it brings always before us His Divinity also. "He *took* upon Him the form of a servant. But in taking upon Him the form of a servant He humbled Himself." He learned obedience by the things that He suffered; but it is added, "though He were a Son." The Apostle dwells upon His poverty; but, "though He was rich, yet, for your sakes He became poor." He was the Son of man; but in this very expression is implied that He was much more than man; and this is also manifest from the question, "Whom do men say that I, the Son of man, am?"

In the weakness and lowliness of His humanity, we behold always His Divine majesty and glory. True, He was born of the Virgin Mary, and like any other babe depended on the love of His mother, and upon the guardianship of Joseph, her husband; but a multitude of angels came down from heaven, and declare, not that a babe, but that Christ the Lord (Jehovah) is born; and as all nature is obedient unto the Word, the star directs the wise men from the East to Bethlehem, and they fall down and worship the child, and are not guilty of idolatry, for the child is none other than "the mighty God, the Prince of Peace." "The Word was made flesh."

True, He grew in stature and in wisdom, like any other child; and when He was twelve years old, His parents took Him unto the feast in Jerusalem. But the boy is God; not that He gradually develops into God; but He who was

God, and always must be God, became man, partaker of flesh and blood, in all things like unto us. He says, "How is it that ye have sought Me? Must I not be in the things of My Father?" making a wonderful distinction between Himself and the most devoted of God-fearing Israelites. . . .

As men we see Him in the ship, laying His head upon the pillow, for He was tired and overcome with sleep; but He is God; He arises and rebukes the storm; He is that Divine One of whom the prophet had written in the Book of Proverbs, that all the wind and waves are in His omnipotent hand.

It is true He is man, and lives by faith, and prayer unto God, and performs His very miracles simply because He depends upon the Father; but He is God, for no creative being ever prayed unto the Father as He prayed, "Father, I will;" and no created angel ever was able to say, "My Father worketh, and I also work;" and no prophet or angel was ever sent to show forth *their own glory*, that men might believe in Him. . . . On the Cross He opens the kingdom of heaven to the penitent thief in the words of Divine power and love: "Verily, verily, I say unto thee, to-day shalt thou be with Me in Paradise." Behold His Divinity in His lowliness and humiliation; from the manger of Bethlehem to Golgotha, He is God.

The Lord Jesus, he notes, speaks throughout of Himself as Jehovah, God manifest. Look at the

position He takes respecting the Scriptures. "Think not," He says, "that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil." Only fancy any human being uttering such expressions, and that in the midst of the Jewish people! What man or angel could either destroy or fulfil the law or the prophets? "*I am come.*" That expression alone would convey to the Jews that He was the Great Redeemer and Deliverer. "Blessed is He that cometh in the name of the Lord."

But He puts Himself as the Lord and Master of Moses and the Prophets. The whole Scripture was to be fulfilled in Him. Moses wrote of Him. Is not the Scripture the Revelation of God? Did not Moses write of Jehovah? Were not the prophets sent to declare Jehovah? What man or angel can say, the Scriptures testify of him, centre in him, and are fulfilled in him? Who is this Lord of Scripture unless it be Jehovah?

He speaks of Himself as the Son of Abraham; but He says also, "Before Abraham was, I am." He speaks not as if it were His glory to be descended from Abraham, but His words show that it was Abraham's glory that Jesus was descended from him, even as it was his joy to behold Christ's day. He calls Himself the Son of David, but He asks, "How is it then that David in the Spirit calls Him Lord?"

He shows how Jesus takes to Himself the pre-

rogatives of Jehovah, of forgiving sins; of supplying the living water; of pouring out the Spirit or baptizing with the Holy Ghost; of being the Bridegroom of the Church. There is also His command, that He Himself is to be loved above all others, father or mother, wife or child, as Jehovah claimed in the Old Testament. If we give what He asks, we give all that is demanded of God, and God will not give His glory to another. He prepared to offer Himself as a sacrifice for the sins of men, most clearly foretelling it, and suffering as an atoning Sacrifice. He is the Lamb of God, God of God, the Son of the Father, clinging with perfect faith unto God, and acknowledging the righteousness and justice of His holy written law; clinging with perfect love to us, for whose salvation He had come to die on the accursed tree.

Dr. Saphir concluded his lecture with this very touching personal testimony:—Perhaps none of you know from experience what it is to live without the knowledge of the Incarnation; what it is to endeavour to realize the incomprehensible, infinite God, without the light and comfort of the Mediator, and how joyous and self-evidencing is the peaceful brightness when Jesus is revealed as the Son of God, declaring the Father. I was brought up in my childhood in the synagogue, and was taught that there was one God, infinite, incomprehensible, holy Spirit; high above us and omnipresent. Much stress was laid on the unity and unicity of God.

But this bare, vague, and abstract Monotheism leaves the mind in darkness, while the heart is chilly and desolate. There was another and a better current which then influenced me. It was the national history, as recorded in the books of Moses, the Psalms, and the Prophets, and commemorated in the festivals. There I was met by no abstract idea of unicity, but by a loving God, who appeared unto Abraham and spoke to him; who led Israel through the wilderness and dwelt among them; and after, when I thought of the friendly, kind, concrete, and *human* way in which the Lord God then appeared unto His people and dwelt with them, I wondered why He was not now with us, known, loved, and followed.

One day I was looking at some books, and the title of one arrested my eye. It was *Die Menschwerdung Gottes*—God becoming man. The thought went through my mind like a flash of lightning; it thrilled my soul with a most joyous solemnity. "Oh," I said, "this would be the most beautiful thing, if God were to become man and visit us!" Not many years after I heard about Jesus, and read the Gospels. I felt here the same presence, the same loving, condescending, redeeming, and sanctifying God, that appeared unto the Fathers. I felt that here was Jehovah; that all darkness had disappeared, and that the grand but inconceivable glory here shone upon us in the perfect, peaceful, and holy countenance of the man Christ Jesus. Peniel! I have seen God face to face, and

my life is preserved. . . . To believe in Jesus, the Son of God, is not an abstract dogma, or a theosophic speculation, but a soul-experience, a new heart-life. It is the mystery of godliness. May the result of all we learn and experience on earth be summed up in this: By God's spirit I believe that Jesus is the Son of God, who loved me, and gave Himself for me.

CHAPTER XXI.

LETTERS OF HIS LATER LIFE.

Comfort in Bereavement—The Church, what it is, and Baptism—Princess Alice's Death—Church Order—Apostolic Succession—Faith without a Knowledge of the Spirit's Work—The Fall and Redemption necessarily connected—The Future Punishment Controversy—The Present State of the Churches—Broad Churchism—"The Catholic Apostolic Church"—Crucified with Christ—A Vicarious Atonement—Schleiermacher—Separation from the World—The Lord's Day—Perfectionism—A Free Gospel and Election—The Connection of the Present and Future Lives—"The Higher Life"—Dr. Keith's Last Days—German Translations of the Bible—Influence of Trial.

WE now give a number of letters, many of them on leading questions of religious interest. They were chiefly written to a lady who, by her position in society, came into contact with great varieties of opinion, and who often wrote to Dr. Saphir, to consult him, in perplexity. She does not wish to give her name, but to note that they were written to one "to whom his teaching was greatly blessed." In placing them at our disposal, she writes :—

"How gently and patiently he taught me for years, these letters clearly show forth! I went through so many mists, and he seemed sent to pilot me through. I can never thank God enough for this."

It has been impossible, in many cases, to ascertain the precise dates, but almost all given in this chapter were written during the later Notting Hill period, a few of them perhaps afterwards. The dates, however, when they deal with general questions are not so important. Dr. Saphir had a habit of only putting the day of the month on his letters, and not the year, and when the envelopes have not been preserved, it is frequently impossible to ascertain the year.

The first few letters given relate to the very sudden death of a beloved mother. One is dated May 26, 1878 :—

"It was only after the Morning Service that I heard of your sad bereavement. Mr. Topping had heard of it, but was afraid to tell me, as he feared it would upset me, as he knew I was hardly able to preach this morning.

"I do not like to intrude on you in your great sorrow, but I cannot refrain from expressing my deep sympathy with you in your sudden grief, and my earnest hope that you and all yours will be mercifully sustained and consoled in this deep affliction. May the love of our Heavenly Father and the sympathy of our great High Priest and Saviour be very near and precious to you! . . . You will have all needful grace and strength, and the Lord will keep you and bless you."

Another letter, dated June 7, 1878, refers to the same loss :—

"You have been in our thoughts all this week, and we trust that you have been upheld and comforted all these solemn and sorrowful days. They also are included in the all days in which Jesus has promised to be with us (Matt. xxviii.). I was so glad Dean Stanley chose John xiv., our Saviour's words, these are so simple; and when we need strong con-

solation we long for the greatest simplicity. 'My Father's House'—'I go to prepare a place for you'—'I will come again.' If we can hear this, and in the loving Voice of our Lord, our hearts will cease being troubled.

"You must not wonder, if after the excitement and activity of the last days you will feel now, more than you have yet done, the loss, and realize the blank. The Christian does not attempt to force himself into strength, but leans with his weakness and in his sorrow on the compassionate Lord, who can perfectly sympathize with us. To His grace I commend you. His Spirit will sanctify and bless this sad experience to you, and through it lead you to greater strength and insight.

"Your kind and encouraging words were very precious to us. I often feel discouraged at not seeing more results of my work; but I believe I am not sufficiently aware how little I deserve to be of any use, and instead of being discontented, I ought to be thankful. I was so glad my friend Herschell took up the subject of the Second Advent. He is a very godly man, and takes his theology straight from the Bible and experience. This is no doubt the best way. Do you not feel in some men's teaching an absence of the Cistern's taste and of the directness of a Fountain? I often wish I could forget more all the present day controversies. The very way the questions are put is already a departure from the simplicity of the gospel. But we must adhere to the sweet old story.

". . . We came out to Richmond for a few days. I feel a little better, but the sense of utter inability to work has not quite left me. It is very refreshing to see the trees, and to feel there is something outside, and may I say above, London!

"I have not been able to read the Assembly's discussions. They seem to have been on the whole very calm and kindly. I am afraid my friend Dr. MacLeod takes too mundane a view of the 'parish.' How difficult it would be to explain to the Apostle Paul what is meant by the 'parish,' in the sense in which the *modern* Scotch ministers use it. But I must not broach my radical views. . . I am very sorry that you will be away so long. I never like a member of my church very much, but they either go away or become Darbyite."

In another letter he says :—

"I must write a line to tell you how deeply and keenly I felt yesterday in sympathy with all bereaved ones. Just before the service, I got a letter announcing the sudden death of my wife's life-long friend, Judge Lawson's sister-in-law. I did not tell her, as she wished to go to church, and I knew it would upset her.

"This has been a very sad year. But we must remember, that the same Love, which suns the bright year, suns also the year of evil."

In another letter he says :—

"I suppose you have seen a little volume of gems from the late Dr. Ker's note-book. It seemed to me very good and beautiful."

THE CHURCH, WHAT IT IS, AND BAPTISM.

In a letter written on December 23, 1878, he refers to the teaching of Scripture as to the Church and Baptism, regarding which his correspondent had written to him :—

"First, Scripture. I wish you would put aside the question of the 'Church' and of 'Baptism.' If you read (without comment) the Acts, the Pastoral Epistles, and the First Epistle to the Corinthians, you will see how God quietly guided the Apostles to make appointments as necessity arose, and according to the synagogue form, and how the ministry (διακονία), for the benefit of the Church in teaching, ruling, feeding, must always virtually be the same. The outward order is good; the call is from God, and the power by the Spirit. The laying on of hands and prayer, doubtless a real blessing, but not by virtue of any official succession, or in order to give the 'order' 'authority.' Not even the Apostles sought to enforce authority, but commended themselves and the truth to the conscience. The Lord says to Peter, 'Feed My sheep.' But He does not say to the sheep, 'Obey Peter.' When we come in the Name

of Christ as His ambassadors, the Lord inclines the hearts to receive us.

"Second, as to 'Church.' *The* Church is an abstraction. All saints that ever lived, and still live, are *the* Church. *The* Church is yet in the future, at Christ's coming. Now there are only *churches*. As for the assumption that Romanists, Anglicans, and Greeks are the only three Churches, it has no Scriptural foundation whatever. Where there is an organized brotherhood of Believers we recognize a Church. This includes Individualists, like the Independents, and corporate churches, like the Methodists, Presbyterians, Anglicans. Of course some are more scriptural and fully developed than others. State churches *contain* churches, but *are* not churches. But this last sentence would require explanation. It was held by Luther, and I think him a host in himself.

"Third, Baptism. Do not trouble yourself what Baptism is to those who do *not* believe. Rather look to what it is to the *Believer*. Only you must not apply what is said in the New Testament of Baptism directly to infants. For in the New Testament the believers were baptized, and in Baptism were fully brought into the Church, and possession of the Church-Spirit. But all covenant blessings are sealed in Baptism to believers, whether they were baptized as infants or otherwise.

"But now I must write no more theology. Let us dwell in the great and clear truths, and may we be daily experiencing the *grace* of Christ, which is sufficient for us!"

PRINCESS ALICE'S DEATH, &c.

"We were all full of sorrow when the tidings of Princess Alice's death came. It was very sad, and the coincidence of the death in one sense deepened the sorrow. But it is delightful to know that 'to die was gain.'

"I am very sad about dear Germany. So few believers; and the young poisoned systematically. No doubt the apostasy of Christendom is advancing rapidly. They deny both the Father and the Son. We have much in this country to mourn over, though, thank God, there is a stronger band of believers.

"We had a splendid case of a young Rabbi from Strasburg.

He went to refute the missionary, but he admitted he had never read the New Testament. He went home, read, and was *convinced at once*. He has made considerable sacrifices. I am greatly pleased with him. He is now studying theology in Edinburgh.

"I have just received the Magyar translation of one of my books. The Free Church missionaries are doing much for the circulation of Scripture and books in Hungary, and among the Slavonians."

CHURCH ORDER.

Writing on Monday, July 14, 1879, he says, speaking of Church Order:—

"I cannot go a step higher than I did yesterday morning. It is my maximum!—and pitched to the highest to counterbalance the Plymouthists. The apostolic succession theory, as held by Romanists and Anglicans, I discard, except that I believe (in Providence) there has been an uninterrupted series of ordained Presbyters. Of course the ordained ones can ordain, and even Episcopal ordination is by the *Bishop* and *Presbyters*. The Church of Rome theory is quite mechanical, and contrary to the New Testament, and the Anglican theory is very little better. No! Presbyters ordain: if they chose to have bishops as superintendents I have no objection. But as you say, it is a long subject. Both Irvingism and Anglicanism I do hope you will utterly and radically give up. The former, I fear, is a delusion of the subtle adversary, and the latter does not keep strictly to Scripture.

"Read in the Confession of Faith Directory about ministers. It is very good. The Elders of the present day are somewhat ill-defined creatures. If new exigencies demand new officers, I hold we have the highest right to ordain men for them, by laying on of hands."

FAITH WITHOUT A KNOWLEDGE OF THE SPIRIT'S WORK.

Writing on the passage in Acts xix. where those

who had been baptized by John are stated to have been baptized into Christ, after they had expressed faith in Him, he says :—

"The passage in Acts xix. does not present the difficulty you find in it. The disciples mentioned there had not been fully instructed, and had only received the preparatory baptism of John. But we may have true faith, given by God's Spirit, without a *knowledge* of the Spirit's work. This we see in children; and by most Christians the doctrine of the Spirit is understood at a much later stage. They first simply trust in Christ, without being conscious that this is the work of the Holy Ghost in them. It is very fortunate that, as Goethe says, we can enjoy a good house without being architects or understanding the principles of architecture. It seems that in the apostolic age certain spiritual gifts, manifestations, and powers followed *baptism*, which, in the case of adult believers, I can quite understand. But, as I think I once told you, the application to infant baptism of what is stated in the Epistles of believers' baptism is most unwarranted."

THE FALL AND REDEMPTION NECESSARILY CONNECTED.

In another letter, speaking of the Fall, he says :—

"I must answer your questions about Adam. It is strange that the Bible is not taken up as a whole, one great organized structure, God-given, and each part connected with the rest. For this reason people think they can cut off a doctrine, a narrative, a miracle, as you cut off a piece of cloth, without *hurting the rest*. Now the whole Bible and Christianity fall to pieces without Genesis i. to iii. If there is no Adam, root and representative of the whole race, there is no Christ: Romans v. and 1 Corinthians xv. fall at once. The unity of the human race in the One Blood (Acts xvii. 26) is not merely a fact, but a necessary fact, as the redemption through Christ is its great counterpart. But our Lord Himself believed Genesis i. to iii. literally, as His frequent references show.

"Besides, what is it an allegory of? If there was no *first man*, created by God in His Image, what is symbolized by this story? If there was, it is a narrative of a fact, and of the most important and sublime nature. How rational is this narrative in all its detail—the counsel of the three, 'Let us,' &c., showing the special glory of man; the breath from above, and the earth, showing man both spiritual and connected with Nature, and all the other parts of this truly magnificent record. The creation of Eve out of Adam is as true as it is beautiful. (Eph. v.)

"I have just been interrupted by a sailor, wishing to become a communicant. His account of his spiritual history was most original. One expression specially struck me. He said—'Since I gave my heart to God, He has become quite my idol.'

"There is not much going on here at present; there is however some slight encouragement in the effects of the preaching, which now and then appear. It is a work of faith, and how thankful we ought to be that it is entrusted to us! I have been cheered by the way my Hungarian book, published by the Tract Society, has been received in Hungary. The Hungarian Protestant Church, I am grieved to say, is to a large extent Rationalistic."

THE FUTURE PUNISHMENT CONTROVERSY.

In another letter he speaks of the future punishment controversy, and then of the present state of the Churches:—

"I quite agree with you about Dr. Campbell's[1] views on men being reconciled. The clearest proof is 2 Cor. v. 19, 20. Mr. White's book is the best on that side, and he is a thoroughly good and Scripture-loving theologian. Still he does not convince me, and his hypothesis has many difficulties. I do not think the Bible statements, taken as a whole, can be made to mean anything else but what the whole Church has taught—an awful alternative of life or death,—and death not in the sense of non-existence. I suppose you know Mr. White was a brother of the late L. N. R.

[1] Campbell, formerly of Row.

PRESENT STATE OF THE CHURCHES.

"What you say about 'the Church' I feel constantly and very painfully. The Church in a sense is also a failure, as Israel was. The apostolic condition altered even during the Apostles' lifetime, and the attempt of catholicity and infallibility ended in the Roman apostasy. The various Protestant Churches are one-sided, and do not possess the fullness of teaching, worship, and life, which would satisfy us; many of them being besides mixed up with the world, not holding the truth in purity. There is, I think, nothing else for us but to be patient, to help our own community, and to 'testify.' If it shall please the Lord to set up the Church in a truly apostolic spirit and life, previous to His return, I think there will be such evident tokens and such a heartfelt attraction, that the children of God will feel no doubt and hesitation."

BROAD CHURCHISM—PERSONAL EXPERIENCES.

In the following letter he refers to Broad Churchism and to his own experience of it:—

"I must write a word about heterodoxy. I am not much afraid of its effect on you, because of the promise, 'They shall be all taught of God.' I know that you have an experimental knowledge and conviction that Scripture is God's Word, and that the Lord Jesus is the Righteousness, Peace, and Life of all who trust in Him. Whatever difficulties, and doubts, and temporary aberrations you may have to pass through, I feel sure that the Holy Ghost will enlighten and confirm you, if you look steadfastly to God through the revelation of Scripture, as it centres in Christ (1 John ii. 27). I passed for several years through many doubts and phases, and was exposed to very 'Broad' and even Pantheistic influences, and I remember that I was often irritated by severe and impatient orthodox treatment. The reading of Scripture, and of Pascal's *Pensées*, and the friendship of a few really good Christians dispelled the mists. I have a *great horror* of the sweetish, modified, and rationalized Christianity *à la* Dean Stanley, &c., although I know that excellent men have felt drawn into it.

But I think they had still the quintessence of the old views sustaining them. What we need is more spiritual power and *godliness*."

ENCOURAGEMENT.

Of a visit to Greenwich, he says :—

"I was greatly cheered within the last few weeks by finding three of my old Greenwich Bible-class decided Christians, and working in the Church. They are all under twenty. One wrote me from Paris. She is under Miss Leigh, who is doing such excellent work among the English residents. The other called on me yesterday. She is only seventeen, and takes charge of a *crêche*, a Sunday-school of eighty, and evening classes, in East Greenwich."

"THE CATHOLIC APOSTOLIC CHURCH."

In the next letter he speaks first of a depression, to which he was often a victim :—

"I have been without an assistant, and overwhelmed, not so much with work, though I have had more than the usual amount, but with a very obdurate fit of depression, of which I am quite ashamed, but which is very painful."

He then goes on to speak of the "Catholic Apostolic Church" :—

"I don't believe in their claims at all! In the beginning of the movement there was much that was good, though even then mixed with error, impatience, and fanaticism. [Perhaps, as Mr. Baxter thinks, there was also some demoniac influence.] As for the revival of the Apostolate, I think it was never intended, and is in itself, to my mind, an impossibility. The Apostles were *eye-witnesses* who had seen Christ, and had received their commission from Him personally. Only one of the twelve needed a successor, and that was Judas! The other eleven were supplemented by Matthias and Paul, and in the nature of the case need not and cannot have successors. There is only one neck in the body connecting the Head with

the rest of the organism. Hence we find that while full particulars are given as to the appointment and qualifications of bishops and deacons, nothing is said as to future apostles.

"But, if we grant, for argument's sake, that there could be Apostles, that is, men to whom the risen Christ appears, and whom He sends forth, what have the so-called apostles to show as evidence of their mission? What doctrine, work, revival of the Church, conversion of Jews or heathen? I can see nothing but a confused, semi-Romish, sacramentarian doctrine, self-instituted Symbolism, and a vast amount of machinery, quite out of proportion to its work.

"You say they have prayed for restoration of gifts, and why not believe that they were answered? But although believing this sincerely, I may doubt both the character of their petitions and of their gifts. Most men who start new theories and churches, like Swedenborg, &c., could say the same thing. Our revelations, &c., are in answer to our prayers. Now as to miracles and gifts. There is no one who denies that they may appear at any time. There may have been miracles of healing and of other kinds, in various periods of the Church. But I think that miracles are not in accordance with our present dispensation. For this reason. In the Theocracy miracles come generally at some great crisis, for instance, before and at the Exodus; in the days of Elijah. There were periods of several centuries during which there was no miracle at all. From Elijah and Elisha to Christ I think there was none,[1] and that is a very long period. When Christ comes again, there will be signs. The present Church period is one of testimony, suffering, and faith. And a long intermission of miracles is therefore not strange.

"Then again as to the prophets and tongues. What have they ever uttered among the Irvingites but the most commonplace exhortations, like 'Beautiful! Christ is coming'? The fundamental truths have been so overlaid that they are seen only with a very dim and flickering light. They hold the truth of the Second Advent, and this is very valuable; but

[1] This was evidently written in haste, as there are the miracles in the times of Isaiah, Daniel, &c.

they have in the first place connected it with a theory which may be true or not, the secret rapture, and with the preposterous assumption that it is necessary to belong to them, in order to be among the wise virgins who are received at the Lord's Return. I have met some very good and devout men belonging to them, and had some of their writings, which I like to a great extent; but I have not the slighest misgiving as to the rejection of their *claims*.

"But I must not write any more on this point, or enter on the other point you mention. You will find many difficulties *disappear* as you get more fully satisfied on the great central points. If we have Christ by faith we have eternal life, and what more can we want? To be spiritually-minded is life and peace. Whatever Church says least about itself and most about Christ is, I think, the best. In this respect we have all to learn much."

A LONDON ECLECTIC CONGREGATION.

"Have you been reading Beck? He is perhaps a little deficient in the consoling and encouraging element, but there is something very wholesome about his teaching.

"We spent a few days in Blackheath, and I preached to many of my old people. It was very pleasing to see so much affection as they showed. I sometimes feel very much burdened about my ministry here (Notting Hill). There is something unreal about a London Eclectic congregation. But I suppose I ought to fall in with the circumstances."

VISIT TO EDINBURGH.

In the following letter he describes a visit to Edinburgh endeared by old associations:—

"We came to dear Edinburgh on Saturday, after spending a few delightful days with old friends in new earth. It is very refreshing to be with old friends, and to see the children grown up who loved you long ago. Yesterday I went to hear Dr. MacGregor according to your suggestion. I liked his simple and warm-hearted exposition of the Lord's Supper very

much. He excused and mildly defended the Scotch infrequency of Communion. But I am sure nobody can defend it, and he himself would like to see it altered. I went to his after-service. He is a very attractive man, and was very kind. . . . I am more at home in Edinburgh than anywhere; I suppose it is owing to the College days' associations. But it seems that I am to remain in Babylon! I dare say it is best so."

CRUCIFIED WITH CHRIST—WHAT IT MEANS.

"I hope you enjoyed the services of Good Friday, &c. If these special days are helpful to you, you are quite right to use them. There certainly ought to be most perfect liberty on such points. I was so thankful for what you said about your feelings on the doctrine of the Atonement. It is the central doctrine, and there can be no true view of our blessed Lord Himself without it. His whole character, and especially His love, appears in the proper light only when we see the great purpose for which He came. It seems strange that any one could ever mistake the Gospels and Epistles on this point. All the varied and forcible expressions are so abundant and so clear. I do not think there is any good and adequate *theory* of the expiation: it is *the* mystery, and therefore the stumbling-block. But the heart and conscience find perfect and abiding peace only here. You say, that only when we are crucified with Christ, we can enter into the Resurrection light and joy. This is very true, but allow me to point out to you what I conceive is the Scripture teaching on this subject. Many good people are kept in doubt and anxiety because they look upon this 'crucified with Christ' as a gradual progressive thing. They never know when they have attained to it, and when they have a right to the grace and light of resurrection. Now, we *have been* crucified together with Christ, *once* and for *ever*, eighteen hundred years ago, just as truly as we fell in Adam. In our actual experience we notice it only when we come to know and believe it. Now the conscience being set free, and that which formerly hindered being taken out of the way, we are also raised again with Christ, and seated with Christ in heavenly places. If you view this as a *fact* and a *gift*, and not

as an *ethical requirement*, you will see that it is perfect, accomplished, and eternal. Now comes the exhortation, 'Being risen with Christ, set your affection on things above.' The usual mode of preaching is ethical. Like Christ, be crucified, rise from the dead, &c. But you see this is mistaking the superstructure for the foundation, and *never can give peace.* According to this, Col. iii. would be: 'If you have your affections set on things above, have your affections,' &c., which is tautology. But we believers *have been crucified* together with Christ, and are risen with Him; therefore we belong to the above, &c. Now you must bear with me for being so prosy, for I have you 'on my heart.' It is the greatest blessing from God, when we have any thirst for this light and love; and there is the absolute certainty that the secret of the Lord is with them that fear Him. How happy we ought to be when we know ourselves the objects of such love, and the heirs of such promises! May you have a long and happy life, and in the only true sunshine!"

A VICARIOUS ATONEMENT—SCHLEIERMACHER.

The following letter is on the Atonement, and refers again to his own earlier struggles with unbelief:—

"If you strictly and sincerely analyze it, unless Christ died as a substitute, in the old-fashioned Catholic sense, we are all our *own Saviours;* each one in his manner trying to copy the example and enter into the Spirit of Christ.

"Only read Hebrews ix. and x., and it will take away the finely woven veil of darkness.

"The union of Father and Son is redemption; the voluntary character of Christ's Death, the wonderful Mediator position which Christ holds in *Creation*—all these points throw light on the character of the Atonement; and we can only wonder that men can charge the doctrine of the Atonement with representing God as cruel, bloodthirsty, arbitrary, &c. In John iii. you have the two facts connected. The Son of man *must* be lifted up—and 'for God so loved the world,' &c.

The one an absolute necessity (if men are to be saved), the source, the spontaneous love of God. I suffered for years from the teaching of Schleiermacher's disciples (when I was about seventeen). These men were just like the Broad Church people. They are strong in *negatives*—*no* vicarious atonement, *no* real Inspiration of Scripture, *no* Conversion by the Holy Ghost, *no* assurance of salvation; everything is simply modifying, analyzing, diluting, and undermining the doctrine and experience of the Christian Church; and the real drift and practical outcome of their teaching is, that we must try to be good, to die unto sin, and to live unto righteousness, and to take Christ as our model. They always talk about 'ethical,' not 'spiritual'—that is born again of the Spirit. If by God's grace the Image of Christ crucified, as it is given in Isaiah liii., had not been after all the deepest conviction of my heart, I would have become a downright Pantheist through their means. It is this experience which makes me so intolerant of them. Yet I know, that some of these very men in their inmost heart believe in the Lord; and dear Schleiermacher himself had the Moravian element in him, and his last words on his death-bed, when he had taken the Lord's Supper with his family, show that his real trust was, Christ *for* us.

"We find it all so difficult to take in the idea, that this present dispensation is that of Christianity despised and in a *minority;* not many wise, etc. (1 Cor.); it is a little flock; our Lord is as yet incognito, and the attempts to present Christianity as *proved* by history, as established, as acknowledged by philosophy and the world wisdom, are, although often well meant, only a virtual altering the quality of Christianity to gain a large quantity of adherents."

SEPARATION FROM THE WORLD.

The following extract from a letter bears on the subject of Separation from the World:—

"Your question is very difficult of application. Mr. Webb Peploe I think *right* in urging a decision before Confirmation. We must expect from every professing communicant that he

will give up 'the world.' What is meant by the World question on which light must be sought, and is more likel be found among God's people than the others. But it i come from within, the stronger affection driving out the o Our German Christians are much stricter and more sepa from the world than the English. It is a very sad sub and one can only commit those about whom we are anxio the Holy Spirit's guidance and influence, and occasionally a *pointed* word to them. Now-a-days people don't believ the flesh, the world, and the devil being our real enemies; the world especially is considered to have existed only in days of Pagan Rome."

THE LORD'S DAY.

The next letter is on the Observance of Lord's Day :—

"Your questions are not easily answered in short space think you know my views on Sabbath and Lord's Day. T is unity and parallel as well as contrast. The Sabbath though a command, a privilege, a kind of gospel; it was understood not merely as a day of rest, but of Spiri communion (Isaiah lviii. 13). It is embedded in the whole of Moses, especially the festivals, but this Jewish char does not affect its universal authority. It is God's will fallen men, whose labour is partly punishment and toil, sh rest on the seventh day. In the New Testament, *Beli* belonging to the Second Creation, Resurrection-Life, the first day of the week symbolized by the sheaf of Ea They start with rest, and then work in its strength, whil this they have also all the provision they need, as men in their Adam nature, on which the Law dwells prima While they keep the (new) Lord's Day, the righteousne the Law in this fourth commandment also is fulfilled in t Unbelievers and nominal Christians, in not observing Lord's Day, both despise the gospel offer and privi embodied in the day, and break the unchanging law of concerning man's weekly rest. So while you must enter into the New Testament character of the Lord's Day (like

Brethren), hold fast the Scotch idea of the connection between Law and New Testament, and then everybody will hate you!—the free people for being strict, and the strict people for being free. The mere Dominican view of the Lord's Day as a Church institution is, I am convinced, most inadequate. The Scotch view is too one-sidedly legal, yet nearer the *whole truth*. I would give anything to see a stricter view of the Lord's Day. It would do us more good than all self-invented methods of revival."

RUTHERFORD'S LETTERS.

In another letter, he says :—

"I have been reading last week Rutherford's *Letters*. They are indeed fragrant, and very good parallel reading with Philippians, having personal experience for their substance. Also a good comment on the Song of Songs. I think it is the most *Herzliche Buch* which has come out of Caledonia, stern and wild."

PERFECTIONISM.

In the following letter he thus speaks of the Perfection Theory :—

"The verse in the Epistle of John, which you quote, is quite intelligible as referring to the new man in the Spirit—born of the Spirit; but if referred to the whole actual individual, proves too much, viz. that no Christian ever can sin, and that any one who sins, is not a Christian. And this is quite in opposition to chapter i. and chapter ii. 1, 2. The believer is certainly no longer under the dominion, and within the sphere, of sin; and his whole spirit and heart go against sin; and yet he is always sinning, and always has need of confessing his sins. The English mind, as you know, is very slow in understanding and combining antinomies, and apt to take up one aspect exclusively. As in this case, either to dwell on the believer's deliverance from the dominion of sin, or to dwell on the fact, that as long as we live in the body we always sin; there is, on the one side, a danger of self-

delusion, a low standard of sin, and imaginary, self-complacent holiness; on the other of unholiness, self-indulgence, and lukewarmness."

THE EXTENT OF THE ATONEMENT.

"As to the 'extent' of the Atonement, I can understand your indignation. It is the same sort of feeling I get when I read 'Broad Church' books, and not at all good on a holiday. Dr. Candlish preached and urged the gospel as freely and earnestly as any one. I don't think the question is one which stands between the soul and Christ, but more theoretical. Any one who feels the need of Christ, and has a glimpse of who and what Christ is, will sooner or later be at peace. Theories are of no avail; either narrow or broad ones; the question or rather answer in the Shorter Catechism on effectual calling is most life-like. To say *all* ARE reconciled, if they only knew it, is not Scripture; the gospel message is, '*Be* ye reconciled.' The witness of the heart is also against this theory. Yet it may be meant in a true sense. For in reality all true Christians mean the same thing. You will find in the New Testament many more passages than one is inclined to suppose, in which the special and peculiar relations of the death of Christ to believers is dwelt upon; such as, 'Thou hast redeemed us out of every kindred,' &c. (Rev. v. 9); or our Lord's words (John x. 11): 'I give My life for the sheep,' in connection with vers. 26, 27, sheep always used for true believers, the elect (Eph. v. 25). The intercession of Christ is a parallel subject (John xvii. throughout). If we view the Atonement from the believer's point of view, that is *after* our having experienced its power, we must see the special and definite connection between it and the true chosen and ultimately sound believers."

CONTROVERSY—HOW TO BE CONDUCTED.

"You seem always anxious that everything should appear fair, rational, and thoroughly understandable to the outsider. And up to a certain point this is quite right, and it is altogether advisable; but we may make the door wide in such a way that

it leads to nothing. Also we may be mistaken as to where the real difficulty and opposition lie, for us. We cannot believe implicitly people's statements on this point. On the other side, the Scripture representations of God's love and of His salvation are world-wide and comprehensive. There must *always* remain, I feel increasingly, a point where we must be content to confess our utter inability to reconcile two lines of statements, and must adopt the Apostle's 'O the depth,' &c. (Rom. xi. 33—36). Certainly the Arminian 'chance' and 'co-operative' system has no occasion for any exclamation of the kind.

"I enjoyed preaching in Buxton very much. It was a very interesting audience, and many ministers. Donald Fraser preached the Sunday before. I was glad to hear him, also to have long talks with him. We liked both him and Mrs. Fraser very much."

After referring to other subjects he concludes :—

"How 'unco satisfying' it is to get away from the theological extracts and (hindrances), to the living waters of the Word, in which every element is blended perfectly!"

A FREE GOSPEL AND ELECTION.

"I can understand your feelings about the universal aspect of the gospel. No doubt there is this aspect of God's love and Christ's mission in the proclamation of the gospel. But it must be combined with the special inside and experimental view. The door is wide open, but I don't like living in the open street. It must lead to an inner, safe, and homely retreat. In Scripture, election and God's general goodness are stated constantly,—and constantly *together*. Look at Psalm lxv.: 'O Thou that hearest prayer, all flesh shall come to Thee. Blessed is the man whom Thou choosest, and causest to approach unto Thee.' In John xvii., the Lord says: 'As Thou hast given Him power *over all flesh*, that He may give eternal life to as many as *Thou hast given Him*.'

"My objection to the Arminian or semi-Arminian is not that they make the entrance very wide; but they don't seem

to give you anything definite, safe, and real when you have entered. There can be no real difference among those who are trusting in Christ, and living by faith in Him."

THE PURPOSE OF AFFLICTION.

He writes at the close of a year on the effect of affliction and chastisement :—

"The year that will soon be gone has been a very sad year to me, and the saddest thing of all is, that I feel little submission and still less thankfulness for the bitter medicine from a loving Hand. How much greater have been the blessings! You are quite right in thinking that some of our trials and sufferings are judgments,—not punishments exactly, but chastisements for sins, negligences, self-chosen paths, etc. (Psalm xcix. 8; 1 Cor. xi. 32). They are always seasons of humiliation and confession; but it is love which sends them to enlighten and to heal us, and to raise us through sorrow and self-judgment to a higher level, that is to greater humility, self-distrust, and rejoicing in Christ. The usual 'sweet' consolation given to Christians in affliction is defective, and I believe the heart feels it to be so; it does not sufficiently bring out the *corrective, humbling* element; every branch in Christ is pruned by the Father, and in this there is an expression of judgment on what is evil, and a hindrance to growth and fruit. But remember it is the Father who prunes, and that we *are in Christ*, who is our real life. All our experience in the two Adams, *the one painful*, and the other joyous."

CONNECTION OF THE PRESENT WITH THE FUTURE LIFE.

In the next letter he refers to the connection of the present and the future life. He is explaining references in a lecture which had been recently given :—

"What I said about life and death was of course only with reference to a special point. The life of Moses, David, or

other great public men, as far as their work and history are concerned, is ended by death. Christ by death and resurrection enters into a new stage of His life in reference to humanity.

"As for our future work, I have no doubt that there will be activity, but our life-work, for which we are to be judged and rewarded, is certainly finished and stereotyped at death. 'The work done in the body.' There is no more serving, trading with our talents, &c. after death."

PASTOR AND CONGREGATION.

In a letter, dated Oct. 15, 1886, he refers to the congregational relations:—

"I wish I knew a good correlate to 'Pastor' which is of all addresses the dearest to my heart. I have not much delight in the congregation as a corporate body; but the individuals to whom I have been of any help and comfort, are very near and real to me."

CHURCHES AND POLITICS.

He speaks in regard to Churches and Politics and Voluntaryism:—

"The horizon seems troubled again; and perhaps the old minister was right, who never read the papers, because he knew from Scripture what would be the end of all things. I do not like the combination of Land League and religion. It is partly a confusion of the Church dispensation with the millenium, when Psalm lxxii. will be fulfilled. As citizens, we are justified in seeking by right means to obtain just and equitable things; as Christians and Churches we ought to suffer quietly! And this is also my answer to your remark about Voluntaryism. I also do not admire it, as it exists. If Voluntaries and Dissenters are content to be nothing in this world but spiritual witnesses and loving epistles of Christ, then they are indeed fragrant; but if they want power and *éclat* and the other things, they likely only add a

bitter and envious spirit, and the spirit of bondage to the multitudes, to the faults and failings of the others."

CALVINISM—REAL AND SUPPOSED DIFFICULTIES.

Referring to the case of a young man who had difficulties about Calvinism, he says:—

"I was much interested in your remarks about the difficulties of the young man who had been brought up in Calvinistic teaching. I should be sorry to underrate any mental or spiritual difficulty, or to resort to the simple and easy method of laying all difficulties to the charge of moral opposition or perverseness. But it does sometimes appear strange to me that difficulties are brought forward which do not touch anything vital or important. In every science you cannot understand everything at once, and many perplexing things appear intelligible or at least less obscure afterwards. If the character and Divinity of Christ, the Atonement, the influence of God's Spirit in our hearts, the experience of prayer, and such points are first honestly examined, the other questions would 'range' themselves. As for 'Pharaoh,' it is not merely an Old Testament difficulty; but still more fully and explicitly in Romans ix. we have the same fact stated, whatever its explanation.

"Again, as to Calvinistic teaching, I quite admit there is a hard and logical method of teaching the doctrines of grace, which is not like Scripture, experimental and spiritual. The difficulty still remains, however, that as the Church Service is in the first instance for God's worship and the instruction and advancement of *believers*, many things must be explained and dwelt on, which unbelievers or outsiders cannot fully understand, and which they likely will misunderstand, and at which they will be offended. In the Gospel of John you can see this even in the *public* teaching of our Lord. How much more in His disciple-teaching, such as John xiv. 17, and the Epistles! But the Church is *the congregation of believers*, and to them God's truth must be fully unfolded (see all the Epistles). Other efforts to bring in others should not be neglected. We

have too much adapted our whole service and Church-life to undecided worldly people."

THE ROMISH SERVICE.

"We were a few Sundays ago in Cologne Cathedral. Nothing can be more wonderful; it is both majestic and sweet. But the service is something appalling, and how any one can find it solemn or attractive is a mystery to me."

"THE HIGHER LIFE."

He writes in regard to the "Higher Life":—

"Your question about the Higher Life will require a long answer. I see however no difficulty in the point you specialize. It is only by the Spirit that we are roused, enlightened, and enabled to take hold of Christ. *After* we have done this, the Spirit is an indwelling Spirit. It is the same Spirit who first acts on us till we believe in Christ, and then is within us (Eph. i. 13). *After* I believe, I possess the Spirit of Sonship; I pray in the Holy Ghost, &c. The Spirit is in me, and not merely with me and acting on me, but in me. But this change or foundation is once for all, and in the nature of things cannot and need not be *repeated;* though there are many phases, renewals, revivals, &c. The phenomena we notice are all easily explicable in the following way. Not all the Spirit's operations are converting. Many people are merely roused, enlightened, called, and fancy themselves converted. They are truly under God's special influence, but they have not gone on to that actual change, the apprehending of Christ. Now these people, not possessing faith (but only wishing for it and making towards it), cannot bring forth the fruit of faith. With these people what is called the second conversion is really the *first*. Because in the *first* movement (which I do not deny to have been of God), it was only the intellect, conscience, and sentiment, short *of the heart and will*, which was led Christward. They did not really receive Christ, for Christ is not divided, a Forgiver of sin to-day, and then years after a Renewer of heart and Implanter of life. I

believe a great many of our people are in this state. (Just like my pessimism.) Ministers, parents are too glad to see any spiritual concern, and far too readily pronounce people converted, who are only beginning to wake up.

"The second point is, that believers very soon after their conversion become stationary, drowsy,—Christ even calls them dead (*Sardis*),—and for years after make no progress either *in knowledge* of the truth, or love, zeal, &c. If they were as anxious, earnest, and diligent *after* as they were *before* that crisis, it would be different. We know from observation that people often go on for twenty or thirty years in this wretched condition, in middle-age life especially. Now the 'higher life' movement points out very wholesome truths to such. Still I don't think it is on the right foundation, and its methods are morbid. . . .

"I am not much cheered by the aspect of things—the whole modern edition of Christianity is not very savoury. But I think it better that all this hidden Socinianism and half-baked unbelief should show itself, and the genuine people who are at present in great danger under these Rabbis, will then seek for some shelter. We are in perilous times; and how thankful we ought to be if we have Christ and the unction from above. Our isolation, and the contempt of the world and of the rationalistic church, will become yet greater; but the one grand thing is to be faithful.

"P.S.—I find I have omitted to mention a third class to whom the 'Higher Life' movement is useful. Those who were true and earnest Christians, but have not been led sufficiently to see the thorough *Gospel* character of sanctification, and were acting on the co-operative and legal system. To them the exposition of Christ as sanctification, and passages like John xv. and Rom. vi., are as it were a new start. But after all my great concessions, I do *not* think it scriptural."

DR. KEITH'S LAST DAYS.

In a letter from Buxton, he speaks of a Jewish Christian lady whom he had met at the boarding-house, and of the death of Dr. Keith:—

"One interesting acquaintance I made here was with a Jewish lady who, twenty years ago, became a Christian, and was deserted by *all* her family. Her loneliness is touching. She has a strong, simple faith. She had never met a Jewish Christian before, and I think has been much cheered by my conversation. Also Dr. Keith, who spent the last years of his life in Buxton, had often spoken to her about me. The landlady in whose house he died, and who was most devoted to him, has told me much about his last days. He was a truly good and great man, and as happy as a child to the very last."

GERMAN TRANSLATIONS OF THE BIBLE.

He thus speaks in a letter of translations of the German Bible :—

"The Germans have two excellent translations besides Luther's; one by de Wette, which is both accurate and elegant; and another by J. F. von Meyer, which is the best, perhaps, as the translator was both an excellent scholar and a deeply experienced Christian."

THE JEWS AND GOSPEL HISTORY.

Referring to sermons he was preaching on the Gospel of Luke, he says :—

"I never realized so much before the tragical character of the Gospel history—especially from the Jewish point of view, which is the only way to realize it as history which actually happened. The Christian Jew has some advantages; he is brought into closer contact with the great facts and with the history of Christ. Our Church is too one-sidedly doctrinal, and the historical and prophetical elements are neglected. But we must make the best of what is left us, and strengthen the things which remain. A revival of the apostolic ministry may perhaps be granted; or the end may come without it."

FAITH STRENGTHENED BY TRIALS.

"I return with my thanks that most affecting letter you kindly allowed us to read. The conversations of which I M—— told you must be a great comfort to you, and I f very thankful to you for telling me about them, and th enabling me to enter into fuller sympathy with you, in yo present sorrow. You have passed through many trials; b I know that your faith will be strengthened by them, and found at last as the Apostle Peter describes (1 Pet. i. 7);- very glorious and awe-inspiring truth which, when revealed the heart by the Spirit of God, sustains us in the sad expe ences and sorrows of life, which are so often dark and perpl ing. 'We walk by faith as strangers here.' It is indeed valley of tears;—though often unseen, how much sorrow the is in human hearts!"

CHAPTER XXII.

MINISTRY IN WEST LONDON FROM 1875 TO 1880.

His Assistants—Rev. H. E. Brooke, Rev. J. Stephens, and Rev. J. H. Topping—Lady Grant—Miss Cavendish—His Failure of Strength—Difficulties—Nervousness—Degree of Doctor of Divinity from Edinburgh—Resignation in 1880—The Misses Jacomb—Brief Ministry at Kensington.

IN the year 1875, Dr. Saphir's health, which was always uncertain, became seriously affected. He could not continue two services on the Lord's Day. He could preach once on Sunday, and give a lecture on Thursday, but when he attempted to preach twice on the same day he became utterly exhausted. He had, therefore, to get an assistant to supply his place when he was away, or when at home he did not feel equal to preaching.

His first assistant was the Rev. Henry E. Brooke, son of the late Master Brooke of Dublin, Judge in Chancery. Mr. Brooke had been a clergyman of the Church of England, but had left it, from conscientious scruples. Dr. Saphir in writing to me, in regard to him—when I consulted him about another church—said:—"He is a most excellent, spiritual, thorough man, a good scholar,

and a most instructive and edifying preacher. When Mr. Brooke was with me at Notting Hill it was only in an interval of engagements. I should have been only too glad if he had continued, but of course he was far too good for the post. I cannot say too much in praise of him." Mr. Brooke continued to assist him for about seven months, and enjoyed his association with him. One of his chief difficulties was the frequent absence of Dr. Saphir, and the painful sense of the disappointment of those who had come long distances to hear him. He says:—

"His health was always weak, and made him shrink from going much among his people. He was very uncertain as to his power of preaching at any particular time" (that is at this period), "and one of the most trying things connected with my period of service was that sometimes on Sunday morning when a large congregation (gathered, many of them, from a distance), were assembled to hear him, a message would come to me in the vestry, shortly before the time for opening the service, to say, 'I am not well to-day, please take the whole service.' The congregation bore my taking the early part, reading and prayer, as I often did that when he preached, but when it came to my going up into the pulpit, their looks, and sometimes an audible 'Oh!' betrayed their disappointment."

Mr. Brooke writes further:—

"His dealings with me in the matter of Baptism illustrate his large-heartedness on such points. When asking me to assist him, which I did for a winter and spring, I referred to my inability to baptize infants. He said he knew of it, but as I was not appointed by the Presbytery, or officially recognized, it would not matter. I added, 'I fear I ought to say that I do not think it would be consistent in me to be present,

if there were such baptisms going on.' He said he thoroughly understood my feelings, and that he would always excuse my absence on such occasions. He added, that if he had the management of church matters, he would leave Baptism (as to its subjects, mode, &c.) an open question, and not allow it to divide those who were members of the Church. I remember, too, once in the vestry saying to him, 'You do not wear the gown like other Presbyterian ministers.' 'No,' he answered, 'I used to; but one day I was putting on my gown before the glass, and the thought struck me: Why do I put it on? I cannot say why I do so—I won't do so.' So he threw it off, and never again wore it. This would illustrate his originality and independence, though I am not sure that his reason was a very good one."

After Mr. Brooke left, the Rev. James Stephens, the well-known Baptist minister of Highgate, then beginning his ministry, was the assistant for two years. It was now definitely arranged that the assistant should take the Sunday evening services, and do the great part of the pastoral work. Mr. Stephens writes that he enjoyed much his association with Dr. Saphir. "It was to me a privilege to be permitted to have intercourse with him, and one could not but love him." Mr. Stephens was much esteemed as a preacher, though of course the position was difficult, as the congregation was a special one, composed of people of all churches, attracted by Saphir personally. His departure, when called to his present charge, was much regretted by Dr. Saphir and the congregation.

When Mr. Stephens left in 1877, the Rev. J. H. Topping succeeded him, and continued to be assistant, till Dr. Saphir resigned his charge in

1880. Mr. Topping was a devoted friend of the Saphirs, with whom they kept up frequent intercourse to the last. He was very active in visiting and doing congregational work, and he preached on the Sunday evenings, and often at other times.

Saphir had that singular power, possessed by only a few, generally men of genius as distinguished from mere talent or cleverness, with which genius is so often confused,—and always men of heart,—of attracting round him devoted followers, both men and women, who would have done anything in the world for him. There are those, and not a few, who speak with enthusiasm of Saphir and his conversation, and his sermons above all; and who cannot write of him except in the spirit of eulogium and strong affection. To those who understood him,—and he could discern at a glance real from assumed admiration, and instinctively see into character with a swiftness and power possessed by the very few, —to those with whom he felt in sympathy, and who he knew understood him,—he was the most open-hearted, genial, and constant of friends, without one shadow of constraint or formality.

The friendship of Lady Grant, the widow of the well-known Sir Hope Grant, was remarkable. It was like the tender affection of a near relative. Sir Hope and Lady Grant had been known in India as devoted Christians, who never avoided showing their sympathy with even the most humble labourers in Christ's vineyard. The following anecdote of

their life at Meerut illustrates this :—Walking out late one evening, they saw lights, and heard singing in a small building. They went in and found it was a soldiers' chapel, of which they had never even heard. Among the soldiers present there were only two of the Lancers (Grant's regiment), the one named Williams, and the other named Tabor. Hearing that the former was in the habit of giving addresses in the chapel, Major Grant sent for him, and learnt that he had been preparing for the Wesleyan ministry, when from some unknown cause he gave it up and enlisted. Major Grant went to hear him, and was delighted with his earnestness and natural eloquence. He and Mrs. Grant not only attended themselves, but did all they could to induce the men to do so. When, many years after, Sir Hope was Commander-in-Chief of the Madras Army—his last service in India—working parties for the women were established in almost every regiment, and every Christian or benevolent work met with ready sympathy and effectual help. This Christian aspect of his character was noted in lines in which the following words occur :

> "One whose pious life had no need to divide
> The Christian and the Captain—well content
> To pray with his own soldiers side by side."

His end was peace. He more than once expressed his assurance, "I know that my sins are forgiven. I know they are washed away in my Saviour's blood." He several times spoke of dying as "going

into another room"—"passing through a dark archway"; and when asked if he were happy he replied, "Perfectly happy."

Sir Hope and Lady Grant had just found out Saphir, and begun to attend his ministry, before Sir Hope's death. Lady Grant was a singularly beautiful character, meek, and humble, and Christ-like, full of kindness and self-abnegation.

A soldier thus describes her sympathy with the men and their families in India:—"Our noble chief and Lady Grant, when lately at our station, were wont to countenance our games, and to be present at our meetings of prayer, and her ladyship visited every house in our Parcherry, not to inspect and criticize, but to speak a kindly word, and, when required, to extend a helping hand; and to this day, the tokens of her kindness are exhibited in the cherished Bible, or in some other beneficial gift."

Lady Grant derived great benefit from the ministry of Dr. Saphir, and she became most warmly attached to him and to his wife. She was a frequent visitant at their house, and a sharer in all their joys and sorrows. She watched over him as if he had been her son. Lady Grant always followed him in his ministry. She went first to the church at Notting Hill; then to Kensington when he preached there, and then to Belgravia, during the six years of his ministry there. She died a few months after his death.

Another friend greatly devoted to him was

Miss Cavendish, of the well-known Cavendish family. Miss Cavendish saw him frequently, and always spoke enthusiastically to her friends about him. She also worked a great deal for him, and took charge of all the details of plans which he wished carried out. She raised large sums to help him in his various enterprises, and gave most liberally to them herself. It was by her that the arrangements were made for the last course of lectures delivered in Kensington, which have been published since his death. She was always ready to help him in every enterprise. Her unexpected death in 1890, after a few days' illness, at the age of about thirty-five, was greatly felt by the Saphirs. Dr. Saphir was with her to the last.

During these years there was a constant struggle, as regards health. He had been anxious, at the beginning of his Notting Hill ministry, that the Rev. Robert Taylor of Upper Norwood should become co-pastor. Such an arrangement would have removed many difficulties, and Mr. Taylor thought of it seriously, from his love to Saphir, and his desire to save him from anxiety, for the good of the whole Church—but it did not seem practicable. At first, however, he seemed to have recovered his strength, and to be able for the work, but from 1875 onwards it was otherwise. His true position in this later period would have been that of a select preacher, with no pastoral connection. Difficulties arose in connection with his failure of strength, which made him anxious and low-spirited.

He was of a very nervous temperament, and he became worried and ill, when he could not accomplish all that he wished, or that was expected of him. Complaints arose when he had to be frequently absent. He therefore felt constrained, to the great grief of many of his congregation, to resign his charge. The church had been purchased for him, and large sums of money had been spent on it in connection solely with his ministry, and it did seem hard to his devoted friends that he should leave. Many were the regrets expressed, and great were the struggles in his own mind. He resigned,—feeling however uncomfortable, anxious and low-spirited. Preaching was his delight, and he was never happy, when not regularly engaged in it. After a time, he accepted another pastorate, where he had many followers, but still he had never the same joy and satisfaction as in his ministries at Greenwich, and during the earlier years at Notting Hill. He was succeeded in the Notting Hill church by the Rev. Dr. Sinclair Paterson. Dr. Paterson was a devoted friend and admirer of Saphir, and was greatly esteemed by him.

In the year 1878, Dr. Saphir received the degree of Doctor of Divinity from the University of Edinburgh. His claims to such an honour were fully stated by the Rev. Professor Charteris, D.D., then Dean of the Faculty of Divinity. He was very glad to receive the degree from Edinburgh, to which, as a centre of Academic learning, he was

warmly attached, having spent there his best and happiest student days. Dr. Charteris writes, referring to Saphir's head and heart knowledge of Holy Scriptures, as shown in his writings, "I am glad he was our D.D."

Dr. Saphir spent about six months in Scotland, chiefly at St. Andrews and Edinburgh, after his resignation of his charge at Notting Hill. He then returned to London, and stayed for the winter with his devoted friends the Misses Jacomb, whose house was often a home to him for months, and with whom Mr. and Mrs. Saphir frequently went for change to favourite English resorts. Both he and Mrs. Saphir had no friends in London to whom they were more attached, or who showed them again and again, in times of trial, more hearty affection and genuine kindness. They mourn their loss as if they had been near relations. They had an intense enjoyment in his society, as had all who really knew him. There was wit, humour, and transparency, with wide knowledge, extensive reading, and sound judgment as to affairs. He was always simple and natural, with no assumed airs or pretended importance. Having stored his furniture and given up his house, he remained with the Misses Jacomb from October to the beginning of summer. During this period of seven or eight months he preached in the mornings at the Presbyterian Church, Kensington, now St. John's, of which the Rev. Dugald McColl, well known by his successful labours in the wynds of Glasgow,

was the minister—then, however, laid aside by that illness which caused his early much-lamented death. A strong wish was expressed by many that Saphir would become permanently associated with this church, but there was not unanimity, and he did not desire to remain,—though he had preached there to large congregations.

CHAPTER XXIII.

MINISTRY IN BELGRAVIA.

Congregation of Halkin St.—Rev. J. T. Middlemiss his Assistant—Extracts from his Diary, and Saphir's Letters to him—Record of his Intercourse with Saphir—Resignation of Halkin St. Church—Lectures on the Divine Unity of Scripture—Mr. Grant Wilson's Reminiscences—Letter to a Servant—A New School Minister—To whom are the Epistles addressed?—Carlyle—A Family Affliction—Letters to a Widowed Niece—Letter to a Norwegian Sea-Captain on Baptism.

IN Feb. 1882 the congregation of Belgrave Presbyterian Church, which had been vacant from the time of the transfer of Dr. Sinclair Paterson to Trinity Church, resolved to call Dr. Saphir. He was at first very undecided, but was induced at last to accept. Dr. Paterson, who felt that it would be much better both for Saphir and for the cause of Christ that he should have a settled pastorate, used all his influence in bringing about the arrangement, and mainly effected it; and one gentleman, since dead, Mr. Cockburn, a leading director of the Union Bank of London, offered £200 per annum towards his salary.

Mr. Grant Wilson, who for his sake accepted office as one of the elders, and who was a devoted friend, writes in regard to this period :—

"There were cheering things in the congregation. Mr. Cockburn's liberality. Miss Cavendish was ever ready to do everything that could be suggested for Dr. Saphir's comfort. She purchased, at great cost, an admirable system of ventilation. The foul air was mechanically exhausted, and replaced by purified air,—when needful warmed. She also furnished a new vestry, and provided a dispensary at a cost of £90 per annum for Sloane Place. Lady Hope Grant, Sir William McKinnon, Lord Blantyre, and many distinguished persons, including the Serjeant-at-Arms of the House of Commons (Gossett) were constant attendants."

This congregation had been ministered to for many years by the Rev. Thomas Alexander, an able man, much loved by his people, and then, as we have indicated, by the Rev. Dr. Sinclair Paterson for eight years. It was arranged that Dr. Saphir was to take the Morning Service, and was to have an assistant to preach at the Evening Service and to care for the pastoral work. He had in succession several excellent assistants, notably the Rev. J. T. Middlemiss, now of Sunderland, to whom he was much attached; but the system did not always work smoothly, and he was often cast down and anxious.

The following extracts from his diary, kindly forwarded by Mr. Middlemiss, give a vivid picture of Saphir's varying states of mind, and of the anxieties and worries, often unnecessary, caused by his feeble bodily health, which lay at the root of all his changes and uncertainties, and the trouble of which was always increasing in his later years.

"May 17, 1884. Dr. Saphir contemplates resigning, and thinks he is not a success. The congregations are good, the

church being nearly full. The new Scotch Church in Park Street (St. Columba) is affecting us, specially when men like Tulloch, Caird, and Macgregor are there. The real cause of his depression is Mrs. Saphir's illness. Dr. Kidd has told Dr. S. that she may not walk again. Much cheered by a visit from Dr. Fleming Stevenson, who advises him to stay, and points out that Belgravia has peculiar difficulties, so that he need not be discouraged.

"June 12, 1884. Dr. S. has been for three weeks at Tunbridge Wells. He returned to-day in wonderful spirits, quite a new man. A specialist has informed him that Mrs. Saphir's illness is quite temporary.

"June 29, 1884. It is customary for each Jew to have given him a verse, when a child, which he calls his verse. Dr. Saphir's verse was, 'I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.' The verse has all his life long been very dear to him.

"Oct. 22, 1884. Dr. S. said—'Pascal's *Thoughts* have influenced me more than any book I know.' He admires Claus Harms very much, and lent me his *Life* to read. His sermons are much enjoyed by Dr. Saphir. He also spoke very highly of a cultured Roman Catholic divine whose writings he knows —Veille of Vienna.

"Dr. Saphir possesses all that Dr. Beck (Tübingen) and Claus Harms published. He delights to preach. It is no trouble to preach to an expectant people. He greatly advocates extempore commenting, as the Scripture is read. Last Sabbath he never reached his sermon, but commented in a remarkably powerful manner on Psalm xxv. I may add that this was the finest thing I ever heard Dr. Saphir give. It was purely spontaneous, as he had another sermon prepared. He spoke over half-an-hour.

"Dec. 9, 1884. Conversation turned on Dr. Norman McLeod, whom Saphir highly esteemed. When on the Continent with him, Dr. S. said, 'I was never with him more than half-an-hour without his mentioning the name of Christ, and speaking of his soul or of heaven. Though he was broad on the Sabbath question, no man kept the Sabbath more simply, strictly, or piously, even when on the Continent.

"Jan. 18 to 25, 1885. Dr. S. told me that when a boy he was much in Vienna with his uncle, Moritz Saphir, who was the editor of a paper there. All eminent players and singers came to see his uncle. . . . He complains much about pains in the head. He 'cannot work, and at times feels stupid.' When quite at ease he speaks much in Scotch lingo. I may add that when in the vestry before service, and thinking much, and nervous, he invariably spoke to me in German.

"March 9, 1885. Exceedingly nervous in view of Session meeting; no sleep last night. Had been again thinking of resignation. This meeting led him to think of remaining another year at Belgravia. He returned home quite cheery; both Dr. and Mrs. S. in best spirits.

"Dr. S. thinks he is himself too metaphysical and theological to be a good popular preacher, but he is too fond of preaching and of taking part in the congregational service to leave that, and devote himself to theology proper.

"Oct. 25. Said to-day in his sermon, of John x. 14: 'I think without doubt this is the most precious verse of Scripture.'

"Preached at Greenwich last week to large congregation. A big working-man came to him after the service and wanted to say something, but could not get it out for sobs. At last he said, 'Don't forget to remember us.' This impressed Dr. S. much.

"Dec. 3. Unable to make up his mind—whether to resign or wait until June. Does not know whether to have another assistant, or colleague and successor. Asked me if I would remain as colleague. His favourite hymn is that of Zinzendorff, translated by John Wesley—'Jesus, Thy blood and righteousness.' Portraits in his study—Gossner, Nitzch, Claus Harms, Louis Harms, Melancthon, McCheyne, and Spener.

The following are extracts from letters of Dr. Saphir to Mr. Middlemiss:—

"You know my views of the sanguine expectations of Presbyterians, looking merely to population, &c. The minister is the martyr, and is judged by outward success, when it is often quite impossible."

"I am sorry to think that in London and in our peculiar circumstances *advertising* on a large scale and persistently is our main chance. It is peculiarly distasteful to me. So like Pears' Soap, &c."

"The conviction on the Second Advent will come to you in good time; it is rather the result of the impression of the whole tenor of Scripture than the exegesis of a few passages. But you need not be anxious nor impatient about it. Here also the letter killeth; it is the spiritual attitude towards Christ and against the world which is everything. I sometimes feel as if we talked about the Lord's return too much, and not with the kind of timid reticence which a real *affection* would produce. But I may be morbid in this also: my present tendency is *silence*."

In a further communication Mr. Middlemiss says:—

"On my first going to Belgrave as Dr. Saphir's assistant, his reception of me was very cordial. I had not been long there however before I found that he was somewhat restless. He was not sure whether he would long remain the minister of that church or not. He contemplated resigning now and then, during the whole time I was with him. At times he was fully persuaded to give up, at other times he was just as desirous to remain. The causes for these states of mind were several. The most important amongst them was his *own weakness*.

"He was seldom well. I cannot say that he ever had more than seven consecutive days of good health. Very often he was well one day and unwell the next. I never knew any individual so variable. To-day he might be on the mountain-top, enjoying exquisite visions, to-morrow he would be down in the valley, wrapt in gloom. Dr. Saphir lived a retired, simple life, but when his liver was troubling him he found it difficult to view things in their right perspective. He took distorted views of matters, magnified little troubles, and became despondent. Hence he so often thought he was not succeeding in Belgrave; and his extreme sensitiveness, leading

him to imagine that the office-bearers there might think so too, led him to speak of resigning.

"The next cause was *Mrs. Saphir's illness.*

"It is not necessary for me to try and tell how much they were to each other. They lived for, and were tenderly solicitous of each other. As circumstances afterwards showed, they could not live apart. His decease was no surprise to me, when she had gone. Her illness made him ill. And when her medical man told him that she was likely to be permanently invalided, he almost lost heart. He desired to submit to God's will. He thought he ought to give up his ministerial duties and attend on her, and yet he felt called to preach the gospel. She knew he would not be happy unless proclaiming God's truth, and yet she grieved to see him troubling himself about matters in connection with Belgrave church. After a brief rest at a watering-place, where a doctor had said she would soon recover, he came back bright, buoyant, and hopeful. A great load had been lifted from his mind.

"Preaching only in the morning, and coming seldom into contact even with the leaders of the church, he never knew the people, he never knew how they regarded him, or how he helped them. Any results of his ministry came only through people who visited him.

"During the whole of my intercourse (two and a half years) with him he was exceedingly kind. He welcomed me to his home, and admitted me to the closest intimacy. No one could have been more generous or considerate. Whenever he was not going to preach at the morning service, he offered to give a fee for supply, if I thought the two services would be too much. I was struck too with the phrase which he invariably used, when introducing me to strangers. He always said, 'Mr. M., *who is associated with me in the ministry* at Belgrave.' It reminded me of Leitch Ritchie's invitation to James Payn. Ritchie was editor of *Chambers' Journal*, and he wrote, 'I have long felt the need of help; will you come and be my *co*-editor?' Most men would have said *sub*-editor. He possessed a large vein of humour, and in his younger days he had written many light pieces which never saw the light. When quite well he would say crisp,

bright, sometimes pointed and keen things, and not unfrequently looked a little startled at his audacity, in having given utterance to them. This happened in his liveliest moods. He enjoyed a good story very much.

"There was a kindliness and tenderness about him which made him very attractive, with great simplicity and childlikeness of disposition. These features of his character enabled him easily to throw himself into the spirit of Faber's words :—

'If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.'

"Mrs. Saphir was frank, outspoken, and very tender-hearted. If she took to any one, she overflowed with kindness. Like Dr. S., she was extremely sensitive."

Dr. Saphir writes of a visit to his old church at Greenwich :—

"I cannot describe how thankful I feel for this visit. I had no idea my ministry was such a reality to the people, up to this day. The church was crowded, and more than one hundred people spoke to me afterwards. The dear people who are now scattered in different congregations took their old seats in the church. Many young men and women who had been very dear to me were there. Altogether I am quite delighted and strengthened in the faith; only sorry I had ever left them! But no doubt it was to be so. Sara was with me, and greatly enjoyed it."

Dr. Saphir remained at Halkin Street till April 1888, when he resigned his charge. The congregation suffered a good deal from the proximity of Dr. McLeod's church; and he became disheartened when the congregation in any way diminished.

After his resignation he continued to live in Lansdowne Road, Notting Hill; but now with-

out any charge, frequently preaching in different churches. In the winter of 1888-89 he delivered a course of Lectures in Kensington, which have been published since his death—the most important perhaps of all his works,[1] and a valuable contribution to the present controversy on the Old Testament,—in which he was entirely opposed to the revolutionary attempts of the so-called higher critics of recent times, whose representations he regarded as mere fancies emanating really from a pantheistic spirit, and irreconcilable with the idea of the Divine authority of the Scriptures, and also with the internal evidence of the books themselves.

Mr. Grant Wilson writes :—

"These matters were constantly in his heart, and formed a great part of his conversation. A part of the Parade at St. Leonard's seems almost sacred to me—that between the Colonnade and Dormer's Library. My children called it the Pilgrims' Path, as Saphir and I paced it hour by hour—two greybeards—in earnest talk; he pouring forth all he felt about the fallings away from the truth, the many false teachings, the ignorance of much of them, and their frequent unfairness; how, routed on one point, they had often not the honesty to confess defeat, but simply attacked in a new quarter;—I deeply sympathizing, and chiefly a listener.

"His early life was most interesting, as he spoke of it. The devout father 'waiting for the consolation of Israel,' and teaching his children so carefully in all he knew, thus making him so thoroughly furnished, according to the Jews' religion, and preparing him for his after work as a Christian teacher. His pictures of his father, and of his devout home-

[1] *The Divine Unity of Scripture.* Hodder and Stoughton. 1892.

life, and training of his children, had a great charm about them, and I recall them with peculiar pleasure.

"A special charm in Dr. Saphir and his preaching was its singular freshness. 'We have found the Messiah.' 'We have found Him of whom Moses in the law, and the prophets, did write—Jesus of Nazareth, the Son of Joseph'—found continuous expression in him. The find seemed so real, *so new* and *so glorious*, and so ever-present, that it became a new revelation to all who came into contact with him.

"Another feature of his preaching was his power, after a few words in passing, to summarize or characterize the various books of Scripture. His marvellous knowledge and constant study enabled him thus to give us very briefly the history, scope, and main characteristics of the prophets, &c.

"I first heard Dr. Saphir in Ridley Herschell's church—Ridley Herschell was the father of the present Lord Chancellor. Dr. Saphir was introducing his brother-in-law, Dr. Schwartz, as Herschell's successor. Many think of Saphir as deeply learned, and a wonderful feeder of the flock; above all, as one who provided treasures, new and old, for devout Christians. But he was also wonderful in his simplicity and clearness."

We have received the following interesting letter, enclosing one from Dr. Saphir:—

"Having seen," says the writer, "your letter in *Word and Work*, in the beginning of September, I have sent this letter from dear Dr. Saphir in reply to one I had written to him, telling him how God had blessed his ministry to me.

"I am a servant. I was away from London, and had not the letter with me. I had the privilege of hearing Dr. Saphir nearly every Sunday morning while he was minister of Belgrave church, and his ministry was blessed to me far above what I could have asked or thought; and if you think, sir, there is anything in this letter that might be helpful to any other soul who may be going through the depths of spiritual darkness and trouble, I shall be glad to have had the opportunity of sending it. I value it amongst my best treasures."

The letter is as follows:—

"I thank you very much for your kind note. It is a very great encouragement to me to hear that my words are blessed to my hearers, and that God is pleased to comfort and restore any of His children through my ministry. Though a minister ought never to doubt that God will bless the message, yet faith is often painfully tested; and a note like yours is very refreshing. I am not able to see much of my hearers; and though I feel my heart very much drawn out every Sunday, to lead each one to the Fountain of living waters, I often wonder how far my words find entrance into the mind and heart. The believer often feels very lonely, and thinks no one has come through such painful experiences and depths as he has; and Satan often uses this feeling of desolateness and sadness to inject doubts and hard thoughts. But if we read the Psalms, the prayer of Samuel, and many other passages of Scripture, we find that we are not alone, and that all the children of God pass through manifold and heavy soul-trials. Psalm xiii. is precious. Peter's great object is to 'strengthen the brethren,' because he knew from experience the weakness of the believers, apart from Christ. And all these experiences have only one object: to keep us humble, and to make us debtors to grace;—the longer we live, the more. In heaven we shall be so clothed with humility, that there will be no need of these painful experiences, to make us feel the exceeding preciousness of the Blood of Christ. I trust you will continue resting in the Lord and praising His grace. It is a good thing that the heart be established with grace.

"Again thanking you for your note, and hoping that you will remember in your prayers one who is in much weakness both of body and soul,

"I am,

"Yours faithfully,

"A. SAPHIR.

"P.S.—Accept a few of my writings with my best wishes."

We give here some extracts from further letters of these later years, to Lady Kinloch :—

A "NEW SCHOOL" MINISTER.

"The enclosed note of the minister is quite plain. He is evidently in a perplexed state, and fancies he is one of the apostles and martyrs of the 'New School.' I am very sorry. It can only do harm to ventilate these negative opinions in the pulpit. A Bible without inspiration (and lax views of inspiration virtually, to the general public, amount to no inspiration), an atonement without substitution, a Christianity without conversion and the work of the Holy Ghost—these generally go together, and of course such teaching will conciliate outsiders—to remain as they are! and only starve or ruin the sheep. I have the greatest horror of the whole school, and that from experience. I have sympathy and also hope when I see in Germany or elsewhere a Unitarian or sceptic making his way to the light, holding lax views; he will likely come on to full knowledge; but to hear our Presbyterian ministers talk in this broad way is to me perfectly distressing. But if I may suggest anything to you, I would to a certain extent ignore and avoid the subject with Mr. M. For he will only feel bound to emphasize his crotchets all the more. Dwell on what of truth positive about Christ and spiritual experiences he *does* teach, and then he will see what you think truly important. But you know best. Are we helping people to take hold of Christ by repentance and faith? It is not strict theories of inspiration, &c., which keep men from coming to the Saviour and beginning a new life, or seeking the power of the Holy Ghost. These 'broad men' are great Philistines and pedants and *book* men. Where are they when there is a real revival?"

TO WHOM ARE THE EPISTLES ADDRESSED?

Writing in regard to the present state of affairs in the Churches he says :—

"I think the whole Bible is given by God to Israel and the

Church, before the whole world and for the whole world; but it is evident that much of the Bible is only addressed to, and understood by, the true Believers. Every author writes for a certain public, who can understand and appreciate him; and the Holy Ghost, the true author of Scripture, inspired the Bible, that the *man of God* may be perfected, &c. Of course we urge all people to read the Bible, and to regard it as a message to them from above, and we know not when this reading may become a real revelation. The *Epistles* are plainly addressed only to saints, believers, spiritual men, who have an unction from above. This I think most important, and the neglect of this truth has greatly contributed to the utterly worldly condition of the Churches. I shall try to refute briefly what is said against this view: (1) The Epistles are addressed to professing Christians (whether converted or not). In Apostolic days the Jews and former pagans who professed Christianity, professed also that they believed personally, and had experienced the grace of God. Although there were hypocrites, &c., they were men and women, who, in repentance and faith, separated themselves from the world, and gave themselves to Christ and the new life. Then there were tares among the wheat; now, I fear, we have only wheat among the tares? (2) The Epistles, it is said, are addressed to the baptized. Yes; but the baptized then, as Acts ii. tells us, were believers, who from the heart had received the Word of God, and were thus sealed—not like our mass of traditionally baptized, most of whom have no experience of Christ, many of whom are worldly and dead, not a few of whom are Agnostics. This produces the strange phenomenon of Churches which ought to be a witness against the world, actually cherishing and encouraging the world as part of themselves. Christendom is fast ripening into the apostasy. *Ach weh!* I think the Plymouthists err not so much in their principles, as the application of them." He adds: "We are in the times of the Gentiles, when Israel (!!) is in unbelief, when the Church is a witness and suffering, when Christendom is ripening to the great Apostasy. Then comes the *Parousia*, or Advent, and the New Dispensation. We know enough to keep us hopeful and watchful, to warn us against Christendom

and its whole *Wesen*, and also to make us content to be a minority—'The stupid party.' You see I am enough of a Plymouthist to make me feel very lonely among the Presbyterians, and yet I could not be a Plymouthist, as I think they evade difficulties and trials which are put upon us, and as I think they are unscriptural in their method—without Presbyters. I console myself with individual believers in all the Churches. The Churches are getting most fearfully Gentiley and unscriptural."

DELITZSCH'S 'INSTITUTUM JUDAICUM.'

"I am now very much interested in Professor Delitzsch's Jewish work. The *Institutum Judaicum*, which is now planted in *seven* German universities, seems to have arisen in a meeting of a few theological students for prayer for Israel, at which they read my tract, *Wer ist der Apostat?* I had a very beautiful letter telling me this from the secretary."

Of the aspects of the time he says:—

"We are approaching very severe sifting times in our Churches. There is little faith in the authority of God's Word, and we shall soon see the true character of philosophical Christianity. I think the fewer books we read the better; it is like times of cholera, &c., when we should only drink filtered water, &c. Psalm xci. 5, 6, is a promise for these days. There is no bridge between God's truth and man's wisdom, and I suspect most attempts to conciliate reason, of treason."

In a letter from Brighton he says—

"There is *no bridge* between reason and the undiscoverable truths of revelation, and we cannot save any one the leap of faith."

Speaking of Carlyle, he says:—

"What a curious man Carlyle was, according to Froude's statements. One cannot help liking him in spite of all his oddities and faults, and his sad want of Christian faith. His

estimate of art is refreshing in this age of altogether morbid artisticness. I was very pleased to notice he liked Tieck's novels. I see to-day that Ranke, in his ninetieth year, has published another volume of his *Weltgeschichte*. The first two volumes I have read are wonderful, and such pleasant reading, as his style is very lucid."

A BITTER FAMILY AFFLICTION.

There was a favourite niece, the daughter of a deceased sister of Mrs. Saphir, who was much with the Saphirs, both before and after her great sorrow, and greatly beloved by them. She had been married to a highly respected physician in Dublin, a Dr. Maturin, who, about half a year after the marriage, was suddenly removed by death, resulting from his having performed a dangerous operation for another doctor. It was a heart-rending grief, which brought on severe illness, and Dr. and Mrs. Saphir felt the deepest sympathy and sorrow. The two following letters written at the time, with their profound view of the love of God even in the midst of most bitter afflictions, may be a comfort to many who have lost beloved friends. The first is dated Nov. 27:—

"DEAREST LEILA,

"I need not assure you how deeply we sympathize with you, and how constantly we have been thinking of you and your sorrow these last days. . . . We are greatly relieved to hear that you have your dear husband's mother with you, for no one could sympathize with you so fully at this sad time. . . . Although in real heart-grief God only can give consolation and strength, it is a great help to have the companionship of those dear to us. You know that we also, and your other uncles and aunts, feel with you in this sore trial.

You can only be still and silent before God, and wait on Him. It appears very dark and overwhelming; but we must exercise faith in Him who is infinitely wise and loving. Only *He* can enable you to submit to His will without bitterness. It is beyond human power, but God *can* and does by His Spirit heal broken hearts, and He can comfort where all earthly consolations are vain. We think of you night and day, dearest Leila, and we know that you will bear up, and that God will uphold and strengthen you in this hour of grief and trial.

"Your aunt and I long to see you. It would be our greatest pleasure to have you, and we are if possible more quiet than ever. . . . Whenever you want quiet or change, only drop us a card at any time; and it will be ALWAYS convenient and a joy to have you, both to your aunt, who loves you like a daughter, and to me."

The other letter is as follows—

"DEAREST LEILA,

"We wonder at not hearing from you, and your aunt is afraid that you did not look on my letter as from her also. The fact is, she feels too deeply with and for you to write herself. I can assure you that you are rarely out of her mind, and that nearly every night she lies awake thinking of you. And I am sure she never forgets you in her prayers. Indeed I have almost daily to comfort her. You know her sensitive nature, and that she specially shrinks from writing. But she is full of love to you, and has been watching the post constantly, to hear from you.

"I also have thought much about you, and I wish I could have a quiet talk with you. Although I have not come through a trial so severe as yours must be, I and your dear aunt know something of the anguish of losing one in whom our affections were centred, and whose place nothing can fill up." (He refers here to the loss of their only child.) "And as we go on in life we must sooner or later learn what at first seems a bitter lesson, but is meant to yield peaceable fruits, and fill the heart with a peace which will never fail. But there are sore difficulties besetting us in the loneliness of

bereavement. I hear you are regretting the neglect of certain things, which might have issued in recovery. Let me assure you, from a long experience as a minister, that there is scarcely a death in which survivors have not such regrets. I know them from my own experience. They are very terrible and gnawing, but, I am sure, they are generally quite false. This, however, cannot be proved mathematically, (at least sometimes). We must therefore rise to the only true view of God's supremacy and providence, which embraces every circumstance and detail, 'If Thou hadst been here,' said the mourning sister, 'my brother would not have died.' It was true, in one sense; but Christ purposely did not go there after He had received the message, 'He whom Thou lovest is sick.' He wished and purposed that Lazarus should die, that God's glory in him should be manifested. No mistake of ours can come in reality between God's counsel and love and the individual; and all secondary causes and circumstances must be viewed as ordered by His wisdom, permitted by His will, and overruled by His law.

"Such thoughts must be resisted, dear Leila; they throw no light, but utter darkness, on our minds, and fill us with doubt and distrust Godwards.

"I have often felt perfectly unable to say a word to the bereaved, knowing the desolateness and sorrow of mourning hearts. But if I had more love and more faith, how much *is* to be said to comfort and to raise the bowed down! One thing is clear, that the wretched unbelief and Agnosticism has NOTHING to say; no loving Father, no sympathizing Saviour, no Spirit above, able and yearning to lift up our spirit, no endless conscious life with Christ and all the Saints, and no resurrection in the likeness of Christ's body.

"But I believe—and this too from my own experience—that there is no lasting consolation and no true remedy for such heart-ache as is yours, but our setting our affections *supremely* on Christ, and loving God with *all* our heart, and finding in HIM our bliss and heaven. There is an idolatry which follows the dear departed; and yet God's loving purpose in ALL His dealings with us, is to make us love *Him* supremely, and be happy in *His* love.

"Occupation, work even of benevolence, only *postpones* and *hides* the great and only step that has to be taken, although it has its own use, and *afterwards* is strengthening and comforting. Believe it, that the Love of God in Christ, and a spiritual life in Him, now on earth and hereafter, are great realities, though we speak of and realize them so little, that when they are brought before us we shrink from them as if they were shadows, and our ordinary life substance.

"And in this renewed and deepened act of faith, God, knowing all our weakness and sorrows, is full of tenderness, and knows how to deal with the bruised reed.

"Job, in his sudden bereavement, remembered that the same Lord who had taken away his children had given them. All the sunshine and joy of the past was *God's gift*, and does He change? He is the same loving One in taking as in giving. Blessed be the Name of the Lord! His Name, for to us Christians He is not anonymous, but our *Father in Christ*.

"If we have—and I know how difficult it is—left all in *God*, and believe and submit, then in addition to *Himself*, God will give us also the consolation of finding our loved ones again, when we can never lose them. I have always held that we cannot love wife, or child, or friend *too much*, if we love them under God, and with God, and in God.

"But I fear I may have wearied you. All I can add is, that I *know* what I have said, and that I have said it with the truest love and sympathy."

LETTER TO A NORWEGIAN SEA-CAPTAIN ON BAPTISMAL REGENERATION.

The following letter has been sent to us by a Norwegian sea-captain, who never saw Dr. Saphir, but had been greatly impressed by his writings. He thus describes his own relation to him. The letter of Dr. Saphir is on the subject of Baptismal Regeneration. Captain Hoyer writes to us from Arendal in South Norway, December 13, 1892.

"What gave occasion for me to get a letter from Dr. Saphir I will tell you. I am a Norwegian sea-captain, and as such I have had opportunity to get acquainted with his books, and also been in his church, Notting Hill, in London; but he was absent for his health then, and I did not see him. But I learned to appreciate his writings, and how I love the man, though I never saw him! What spiritual food his expositions are!—no sentimentalism, but deep, solid, spiritual nourishment for the soul. I have got most out of his writings, and they are my choicest readings. Now I was brought up and connected with the Lutheran Church; but when I came to examine the sacramental doctrine on Baptismal Regeneration in the light of God's Word, I had to give it up, and I found the reformed doctrine more scriptural. My country is all Lutheran in doctrine except some of the Dissenters, and they stick to it very strictly, the chief reason for which I may confidently say is want of enlightenment. So I determined to write a treatise on the subject, and in order to know what doctrine such a man as Dr. Saphir held about it, I wrote a letter to him, and asked him kindly to tell me. This he did. That letter is to me a real 'love-letter.' . . . One thought seems to make even heaven more attractive, if I may reverently so speak: that is, to be able to see and converse up there with men like Dr. Saphir, so Christ-like, so devoted and saintly, and so humble and kind and good."

In a second letter, enclosing Dr. Saphir's, he says:

"I often take, to me, his dear letter to look upon; I love to see the words penned by the dear man again and again, and often when out in foreign countries, exposed to all kinds of temptations, have I received strength and encouragement, by recalling to mind such men, and trying to have a kind of spiritual companionship with them."

The following is Dr. Saphir's letter to Captain Hoyer:—

"*Ilkley, Yorkshire, July* 17, 1890.

"DEAR CAPTAIN HOYER,

"Many thanks for your kind and most interesting

letter. I should have replied sooner, but my health has been very bad, the last month. I was obliged to give up all preaching, reading, &c., about a month ago, and the doctor ordered me complete rest for three months. It is a very severe trial, but the Lord has sent it for some loving and wise purpose.

"It was like a gleam of sunshine to me to hear of the Lord's having made use of any of my writings, and it was kind of you to write me this encouraging fact.

"You will forgive my not entering fully on your question, as my head is not at all strong. I know little about the Norwegian Church. Besides some sermons, translated by Gleiss, and what my friend Mr. Horjohann of Christiana has told me, I know nothing. I have read some of Heuch's, and many of Kierkeguard's books. I was greatly interested to hear of the Free Church. The question of Baptism is very difficult, and I am very sorry to hear of your troubles. The unity of the Body is most important and precious; and everything must be done to preserve its outward manifestation, but, of course, faithfulness to truth entrusted to us in God's Word is the first duty.

"I do not hold the doctrine of Baptismal Regeneration; on the contrary, I regard it as unscriptural and *injurious* in its tendency. But I cannot forget that many of the ministers and other Christians who hold it, are truly converted, and fully hold the precious doctrines of justification and the work of the Spirit. Some of our Reformed theologians have used the expression 'regeneration' in connection with baptism, among them Calvin, and their statement as to the import and benefit of Baptism is very strong, in emphasizing that it is more than an emblem or sign. Sometimes regeneration means with them only the being placed by God in a new position, and brought into the outward *House*, in which the blessings of the New Covenant are received. But I know the Lutheran idea of Baptismal Regeneration goes beyond this.

"I have often thought that the question of Baptism should be *first* considered, as in the case of conscious believers, and not of infants. The New Testament passages referring to Baptism seem simple enough, when we apply them to Jews and

heathen, who by the power of God received Jesus, and were admitted into the Church; with them Baptism was the consummating and culminating point of transition from the old condition to the new, and to such it could be said, 'As many as are baptized, *have put on Christ.*' But to apply the New Testament passages to Infant Baptism in their full meaning seems to me an error, and it converts Baptism into a kind of physical or magical art, necessarily connected with the gift and work of the Spirit. On the other hand, to explain Baptism, starting with Infant Baptism, has the tendency of lowering Baptism into a mere ceremony or emblem, or to lay an exclusive stress on the subjective aspect of the parents' act of dedication, and to leave out (as I think the Baptists do) the much more primary and important objective aspect of Baptism, something that God gives and does, the seal of the righteousness by faith, the seal of the Covenant of Grace, which ever after is a confirmation and consolation to the believer. In our Church we baptize only the children of *believers*, and rest on the promise given to parents for their children (Acts xvi.), '—Thou shalt be saved, and thy house'; principle all the same, whether infants or intelligent children. We also assert that the benefit of Baptism is not confined to the actual time of administration. I have had no scruple about Infant Baptism; but difficulty to steer clear of a merely ceremonial symbol, and of a 'dedication' (but there is no dedication of a sinful being apart from the *Atonement* and the Covenant of Grace) and baptismal regeneration on the other hand.

"I have not written anything on the subject, which I think very difficult and complicated. I like a little book by the Rev. W. Grant of Ayr; and I believe Candlish on the Sacraments is good, but I don't know it. Also a tract by W. P. Mackay (Nisbet & Co.),—'Baptism admission to the *House*, not the Body of Christ.' I think in John iii. water refers to John's baptism; because at the time Nicodemus could scarcely avoid understanding it thus. Lutherans do not consider sufficiently the equally (if not more) important and emphatic words, *and the Spirit.* 'Bath of regeneration' (Titus) is intelligible in the case of *believers*, who as such, by

baptism, were placed in the congregation of new-born children of God. The passage in Peter lays also stress on the *faith* and inward experience of the recipient.

"I suppose you know Beck of Tübingen on the Sacraments. He is very candid in his remarks on Infant Baptism, and altogether worth consulting.

"The latest Calvinistic dogmatic book by Böhl (a follower of Kohlbrügge),[1] almost justifies the word regeneration as applied to baptism. Kohlbrügge, whom I regard very highly, has written on the subject, and his view and also that expressed by his disciple, Wichelhaus of Halle, in a pamphlet *Die Taufe*, of which Hengstenberg fully approved, ought to satisfy the Evangelical Lutherans, as it secures the *objective* character and preciousness of the Sacrament. But I fear it won't.

"I once spent a fortnight in the house of the late Pastor Harms of Hermansburg. I can never forget the dear man, so full of the Spirit. But he was very strong on baptismal regeneration. I trust the Lord will watch over your church, and prevent any division. He alone can help you in this difficulty by an abundant supply of grace, that *light and love* may go together and that the work of the gospel be not hindered.

"Excuse this unstudied letter on so momentous a subject, but my health makes anything else impossible, and you will kindly look upon this as a merely extempore expression of my thoughts.

"May the Lord bless and guide you! We have many difficulties at present in our churches, and the Lord's servants and witnesses need much grace and strength.

"With Christian regards and earnestly requesting an interest in your intercessions,

"I am,

"Yours, very faithfully,

"A. SAPHIR."

---

[1] *Rechtfertigung an den glauben:* Amsterdam and Leipzig.

Read 10/8/34 Red letter sun 6th 1 Cor 1. same day.

CHAPTER XXIV.

DEVOTION TO THE JEWS AND JEWISH MISSION.

Love to Israel of Moses and of Paul—Pauline Doctrine of Israel's unchanging Position—What was Israel's Glory?—Israel's Present Condition—Prophecies fulfilled, and Prophecies to be fulfilled—The Future of Israel bright and glorious—Israel's Claim upon the Gentile Churches—The Everlasting Nation—What will be accomplished through Israel—The Rabinowich and Lichtenstein Movements—Rev. C. A. Schönberger—Delitzsch's early Interest in the Jews—His Revival of Jewish Missions in Germany—Mr. Schönberger's Visits to Lichtenstein and Rabinowich—The Establishment of the Rabinowich Council, with Saphir as President—His Great Interest in the Work—Jubilee of the Scottish Jewish Mission—Address at Mildmay Jewish Conference.

THOSE acquainted with Saphir's works know the place which his own nation, Israel, had in his heart, and the most important destiny which, from the study of the Scriptures, he considered to be still before it. He was intensely interested in the Jewish mission, and he lost no opportunity in seeking to advance its claims. On the days of the Jewish annual collection[1] he always pleaded the cause with earnestness and power,—and every

[1] An annual collection is taken for Jewish missions in the English Presbyterian Church, on the third Sunday in January.

spiritual work among the Jews he watched with interest. He was especially interested in the movements of Rabinowich and of Lichtenstein, which point to a national Jewish Church, accepting Christ as the Messiah of the nation. He took a most active part in getting help for Rabinowich, being the moving spirit of the Committee formed for the purpose; and had much correspondence with his esteemed and always devoted friend, Professor Delitzsch, on the subject. Delitzsch moved in Germany, and Saphir in England. Delitzsch and Faber, in a preface to a new edition of his tract, '*Wer ist der Apostat?*' speak of the great assistance given to them in their work for Israel by Saphir, for many years.

We begin our notice of this devotion to Israel, by quoting from a sermon preached in 1873 :—

"Pre-eminent among the saints of God, of whom we read in the Holy Scriptures, are Moses, the servant of Jehovah, who was faithful in all God's house; and Paul, the Apostle and the Gentile, who was able to say, 'Be ye followers of me, even as I am of Christ.' When we think of these two chosen vessels of God, of their wisdom, their meekness, their self-sacrifice, their zeal for God's glory, their unwearied and ardent love, their sufferings, their patience; when we recall their tears, their words, their labours, their prayers, we feel so amazed at the grandeur of their characters and lives, that we are lifted above the lower sentiments of admiration, and above the common expressions of eulogy, and

we can only glorify God in them. As when we stand before a majestic Alpine height, or gaze on a bright and beautiful star, we say, 'How great is God's power, how beautiful are His works, how wonderful is His glory!'

"Moses and Paul show that love of God and love to man are one; that he who stands highest on the Mount of God, and sees most of the glory of God, has the deepest compassion, the most burning love, the tenderest sympathy towards his brethren. Moses in his anguish said, 'Blot me out of Thy book.' He could not bear the thought of Israel's rejection. Paul, in the intensity of his affection and sorrow, could offer the same petition. We are not able to measure such depth of love manward, because we cannot understand the height of this love Godward. We listen in silence.

"Love to Israel, such as Moses and Paul felt, is a ray from that ineffable stream of light which is in God. The Apostle, when he speaks of his great grief on account of Israel's unbelief, is conscious that this feeling is not merely one of natural patriotism and affection, but of the Spirit, by virtue of his union with Christ. 'I say the truth in Christ, my conscience also bearing me witness in the Holy Ghost.' He who referred all feelings of true and tender love to the indwelling of God's Spirit, who longed after the Philippians in the bowels of Jesus Christ, is clearly conscious that His love to Israel is Christ-sprung, God-given, Spirit-breathed; it is the Saviour's mind and affec-

tion living in his heart. Behold with the eyes of Paul, Jesus Christ still weeping over Jerusalem.

"Much," he continued, "as Paul loved the Gentiles, he never forgot his people; he continually mourned over the unbelief and bondage of the chosen people of God; and he continued steadfast in the sure hope that all Israel should be saved, and that the promises given to the fathers would be fulfilled, for the gifts and calling of God are without repentance. . . . Slowly is the Church returning to the Pauline doctrine of Israel's unchanging position in the kingdom of God, and of Israel's future conversion and restoration. Their sins, though red as scarlet, culminating in the crucifixion of the Holy One, shall yet be forgiven, and the love of God shall visit them with everlasting redemption. . . . Out of the fallen race of Adam He chose Israel to be His son, His first-born. 'Ye are the children of the Lord your God,' said Moses. 'Out of Egypt has He called my son,' said Hosea. He adopted them by grace to be His family, beloved and cared for and watched over by Jehovah, as their Father. Theirs also was the glory, not in the sense that they had anything wherein to glory. The nations of this world speak much and proudly of their glory; Free England, Beautiful France, the Great Fatherland,—all nations have a glory, of which they boast. Not so Israel, for God often reminded them that they were chosen according to grace, not by reason of any excellence and merit they possessed. What was Israel's glory?

It was God's glory which belonged to them. The manifestation of God was given to them. While the nations were in darkness, the bright light of God's favour visited Israel. Theirs are the covenants. To them pertains the giving of the law. To them pertains the service. To them pertain the promises. Theirs are the fathers. Of them, as concerning the flesh, came Christ, the Lord.

"How great and how painful is the contrast when we look from the high position and blessings God gave to Israel, to their actual condition of unbelief and darkness! For as Jesus is the centre of Israel, their life, light, and glory, *death* has been the consequence of their rejection of Jehovah, manifest. Therefore are they compared to dead bones, very many and very dry. They are dead, because Jehovah, God manifest, is the Life, the Spirit of the nation, and in rejecting Jesus they have forsaken the fountain of their life, the strength and substance of their existence. Behold their house is left unto them desolate! What is their house? Jerusalem and the pleasant land. It is trodden underfoot of the Gentiles. What is their house, their dwelling-place? The Scriptures? Behold they read Moses and the Prophets, wearily, blindly; they wander to and fro in the sacred record, but the veil is on their hearts, and as they do not discern Messiah of whom the Scriptures testify, they find no light and peace there. Their house is left unto them desolate. What is their house? Their beautiful Sabbaths, and festivals, the lovely Passover,

Pentecost, Feast of Tabernacles, their solemn Day of Atonement! Alas! where is the Lamb which God has chosen, the blood of sprinkling for the remission of sins, the high priest to enter into the Holy of Holies? They dwell in a desolate house, and cannot find rest for their souls, and cannot see the beauty of the Lord. Their house is left desolate; Jerusalem is trodden down of the Gentiles; the Scripture and the services are to them empty and void, without power and without peace. *Ichabod*, the glory has departed; Israel's glory, the Shechinah; for the glory of God is beheld only in the face of His Son Jesus Christ. . . .

"Israel, scattered among the nations, is a witness for God. They are the fulfilment of prophecy, the monuments of God's faithfulness and truth. No greater evidence for the truth of Scripture can be given than the existence and history of the Jews. Frederick the Great said one day, before a large company of sceptics and unbelievers, to his general, Ziethen, whose courage and loyalty were as well known as his simple faith and piety: 'Give us a good argument to prove Christianity, but something short and convincing.' 'The Jews, your Majesty,' replied the veteran, and the company was silent.

"The future of Israel is bright and glorious, and bound up with the manifestation of Christ the Lord. Hence it has a special place in the Christian heart. We cannot regard the Jewish mission as one among many missions. The nation has a

position, central and unique, according to the Divine purpose. We cannot measure the importance of the Jewish mission by the numerical greatness either of the nation or of converts; we measure it by the value assigned to them in the Scriptures; by the decisive love with which God regards them; and by the special influences which they are to exert upon the whole world. . . . God's promise teaches us, that through the restoration of Israel the golden era of the world will be ushered in. . . .

"When you think of the grace that has brought salvation to you, remember Israel, the nation of grace. When you think of the sweet sound of the name Jesus, remember it is a Hebrew name—Jehoshua, Saviour. When you think of departed saints and the heavenly city, remember that it is Jerusalem, in which as an emblem God hath shown you the eternal home. When after your petitions you utter the word so full of consolation and hope, —Amen, remember it is Israel who hath taught you the God Amen, who is the Hearer of prayer. And when, overwhelmed with joy and praise, you abound with thanksgiving to the God who hath done great marvels, and say Hallelujah, remember that Israel was the first, and shall again be the foremost, in the great chorus of nations. . . . Israel's conversion will be a marvel of omnipotent love. When Ezekiel beheld the valley full of dry bones, and was asked, 'Son of man, can these bones live?' he felt that with man it was impossible, and in humility of faith he replied, 'Thou, Lord,

knowest.' Yes, in their graves they shall hear the voice of God. He who can raise the dead and call them out of their graves, shall send forth His Spirit and breathe upon the dry bones, and they shall live, and stand up an exceeding great army.

"Let us give then our aid to the Jewish mission, in faith, in love, in hope, and let us seek to enter into the mind of God, and to look forward to that great promise which all the fathers embraced, and held fast even unto the end. May there be given unto us also, out of that wonderful and infinite ocean of Divine love to Israel, a little love to God's ancient people. Amen."

In a sermon preached at Belgravia on January 18, 1885, and published under the title, 'The Everlasting Nation,' he says:—

"Jesus came to the whole nation; Israel as a nation rejected him. Jesus, as we read in the Gospel of Matthew, was taking leave of the whole nation. He spoke to the Pharisees; He spoke to the Herodians; He spoke to the Sadducees; and after having given, as it were, the last word unto each representative part of the Jewish nation, He sums up all in that heart-rending farewell:—'Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children'—the whole nation as a nation—'under My wings, and ye would not! Behold, your house shall be left unto you desolate.' But the farewell is not for ever. It is a farewell

only for a given and definite period. 'Ye shall not see Me, till ye shall say, Blessed is He that cometh in the name of the Lord!' The Saviour, ere He was crucified upon Golgotha, had in His own loving and sorrowing heart the living and assured hope, that the same nation, which as a nation had rejected Him, would again as a nation welcome Him as the Messiah that cometh in the Name of the Lord. And after He had died upon the cross, and appeared again to His disciples, before He ascended up into heaven, He ratified to the apostles the promise that was given of old, that He would come and restore the kingdom to Israel; only not at the present time, because the dispensation of the Church had to intervene. Thus it is in harmony with the testimony of Jesus, which is the spirit of prophecy, that the Apostle Paul declares that all Israel shall be saved.

"But as all Israel shall be saved *finally*, in the meantime God has not *totally* rejected His people. This the Apostle proves in the simplest and most obvious manner. If God had totally rejected His people, the prayer of Jesus on the cross, 'Father, forgive them; for they know not what they do,' would not have been answered. The prayer of Stephen before his death, 'Lord, lay not this sin to their charge,' would have remained without a divine response. Paul himself is the most striking illustration that God had not totally rejected His people; for God had mercy on him, and revealed unto him His Son. We read of 3000 at Jerusalem,

and afterwards 5000, and afterwards many myriads or ten thousands of Jews who had come to the knowledge of Christ. And during the first centuries the number and importance of Jewish Christian congregations, who to a certain extent still observed the law of Moses, and in whom there lived the vivid consciousness of their connection with the Old Testament history, were considerable. Finally, all Israel shall be saved, and during the intermediate period of the Church God has not totally rejected His people."

"Two points are thus given to us in the Apostolic teaching—Israel's rejection of the Messiah, and Israel's future restoration. In the destruction of Jerusalem and the temple, and in the dispersion of Israel among the nations, was manifested in actual history what to the eye of faith appeared already at the crucifixion of our Lord, when the veil of the temple was rent in twain. The arch of Titus, still to be seen at Rome, declares to the whole world what believers knew from the written Word—that divine judgment has fallen upon the nation on account of their unbelief. If we ask what connection subsists between unbelieving Israel of the past and restored Israel of the future, between Jerusalem given into the hands of the Gentiles and Jerusalem restored, there are three facts which according to the divine Word bridge over the interval. In the first place, according to the Word of God, it is obviously necessary that the Jewish nation should remain in existence as a nation until these

latter days. Their enemies must not succeed in destroying them; their friends must not succeed in so favouring them that they amalgamate through indifference and worldliness with the other nationalities. And also it is necessary that they should not be absorbed by the Christian Churches, so as to cease to exist as a separate community. How marvellously has all this been fulfilled every one can see, in the countries of Europe and of the whole world, where God has scattered His people. . . ."

"As at the first advent, through the rejection of Jesus the gospel came to the Gentiles, so at the second advent of Jesus He will be received by Israel when He brings judgment upon apostate Christendom. . . . Through the Church individuals are gathered out from among all the nations to believe in Jesus; but it is through the nation of Israel that national Christianity will be established upon the whole face of the earth."

THE RABINOWICH AND LICHTENSTEIN MOVEMENTS.

We would here, as bearing on the Rabinowich movement in which Saphir was so much interested, give a sketch of the manner in which that interest was excited simultaneously, in Saphir and Delitzsch:—

In 1871 Johanna Saphir, the youngest sister of Adolph, was married to the Rev. C. A. Schönberger, a Jewish missionary, first of the Free Church of Scotland, and afterwards of the British Society for the Propagation of the Gospel among the Jews.

Mr. Schönberger had, when a young man, been converted under the influence of old Mr. Saphir in Pesth, with whom he remained up to the time of his death. He then went to the Mission House at Bâle for a year, and afterwards to London, where he attended classes in the English Presbyterian College, for a session. He next went to Germany, and completed there his theological studies, under the direction of the well-known Professor Delitzsch, who took an intense interest in the Jews and in Jewish missions.

Delitzsch, when a *privat-docent* in Leipzig, had been brought into contact with Jewish missionaries of the London Society, and from that time had been convinced of the importance of work among the Jews. He himself also had received special kindness from a Jew, who helped him in his education. We may note that in later years this Jew became a convert to Christianity, under Delitzsch's influence. There had been a Jewish mission in Germany in the latter part of last century, but it had been extinguished by the progress of rationalism in the German Churches. Delitzsch used strong effort, and with much success, to revive the interest in the Jewish work. He trained many students for it, and exerted himself in every way to promote it. Chief among his efforts was the translation into Hebrew of the New Testament, in which he took a leading part. He prepared also commentaries for the Jews, and wrote many tracts and also pamphlets in connection with the anti-

Semitic movement, in which he exposed the false statements circulated against the Jews; and he founded anew the Institutum Judaicum, which has branches in many of the German universities. Delitzsch had a great admiration for Saphir, and was latterly in frequent communication with him, in regard to the Rabinowich and Lichtenstein movements, in which both were deeply interested.

Delitzsch had taken a special interest in Schönberger when a student, frequently visiting him in his lodgings. He afterwards, to the end of his life, corresponded with him on the Jewish work. Schönberger finished his studies in 1868, and went for a year or two to Pesth to assist Mr. Koenig and Mr. Moody. When married he was settled in Prague, where he remained till 1884 in connection with the British Society for the Propagation of the Gospel among the Jews. Old Mrs. Saphir lived there with her daughter till her death in 1879.

Mr. Schönberger has been one of the most eminent and successful of Jewish missionaries. He was in Prague for thirteen years till 1884. He had much influence over Jews—especially of the intelligent classes. Among his converts there was one who became a very effective minister, the Rev. A. Venetianer, Pastor of the Reformed Church in Rohrbach, South Russia, also two medical men, two merchants, and two teachers. In 1884 he went to Vienna as a missionary of the same Society, where he laboured till 1890, during which period seventy converts were baptized by him.

In Vienna he preached often to the German Protestant congregations with great acceptance.

He made extensive mission tours through Galicia and other provinces. He visited Rabbi Lichtenstein in Tapio-Szele, Hungary, who, from the perusal of tracts of Delitzsch, had become convinced that Jesus was the Messiah, and who was declaring his faith in Him, while still Chief Rabbi, both in sermons and writings. Many of the Jews were convinced by his statements, while others became hostile. It was a new thing in the history of Judaism for a Jewish Rabbi to preach in the synagogue that Jesus was the Christ. Mr. Schönberger visited also Rabinowich at Kischineff in Bessarabia, and did much to stimulate him in his work there. His first visit took place in 1885, when he felt greatly delighted and encouraged by his intercourse with him. His report was the means of making the movement better known. Two years later he visited him again by request of the Rabinowich Council, which had then been formed in London, under the presidency of Dr. Saphir. In this visit he was accompanied by Mr. Venetianer. They found that the attendance at his services was as large as ever, and that Rabinowich's influence had become far-reaching—"Jews from all parts of the vast Empire of Russia reading his pamphlets, discussing his position and testimony, and corresponding with him, or visiting him personally, to hear more fully the divine message he proclaims." The Jews in Kischineff

had now accepted the fact that there was in the midst of them a Jewish synagogue, in which one of their brethren, of unblemished character and eminent gifts, proclaimed every Sabbath that Jesus was the Messiah promised to their fathers, and the Saviour of the world.

Mr. Venetianer's visit to Kischineff resulted in the solution of one difficulty, the solving of which was urgent. Being the pastor of an evangelical church, recognized in Russia, he was able to baptize those who desired baptism. He wrote :—"On October 2, 1887, was held a missionary festival. Thousands assembled, and I baptized the first Kischineff convert." A fortnight later he baptized three daughters of Rabinowich.

Mr. Leitner, another convert of Mr. Schönberger, now in Constantinople, visited Kischineff soon after, and gave the same encouraging view of the work.

This work deeply interested Dr. Saphir and Professor Delitzsch, because it seemed to give promise of a wide national movement in the future. "It must be viewed," said Dr. Saphir, "in connection with the present condition of the Jewish nation, and the light of the prophetic Word. A crisis is evidently approaching. Talmudism and the attempt to modernize Judaism, and to reduce it to rationalistic Deism, have both failed, and have proved themselves to be without vitality; and yet the national consciousness has been roused by the recent anti-Semitic movement. The Jewish mission

has been abundantly blessed, to a greater extent than is generally believed, not merely in conversions, but in spreading the knowledge of Scriptural and vital Christianity among the Jews, and circulating the New Testament. 'Is Jesus the Messiah and Lord?' is not so much a question between the Christian Church and the Jews, as in the first instance a *Jewish* question; but appears therefore as an indication—a foreshadowing of a national movement, when we hear of Jews (however few in number) who have come to the conclusion that their dispersion and condition during the last eighteen centuries is the consequence of their rejection of Jesus—that Jesus is the promised Messiah, Son of David, and King of Israel; that the writings of evangelists and apostles are the continuation of the Divine record entrusted to the Fathers."

Delitzsch, speaking of the movement, says, Rabinowich seems to be a church historical phenomenon, which revives our hope of Israel's ultimate conversion to their Messiah. Though not unacquainted with the dogmatic confession of Christian Churches, his type of teaching is Jewish-Christian, and his whole mode of viewing and expressing truth is original, being drawn directly from the Apostolic Word, with individual freshness.

The Council formed in London to aid this work, which was constituted after Mr. Schönberger had given his report of his first visit, and at his suggestion we believe, was, under Dr. Saphir's

guidance, enabled to help the work very materially. It is now presided over by Mr. J. E. Mathieson. At the beginning, in a few days, Saphir raised for it £800. There was no work dearer to his heart. Let us hope with him that it is the beginning of a great movement which will affect Judaism in all parts of the world. Other movements of a similar kind have since begun, in other countries. The general attitude of the Jews to Christ is different from what it has been at any time since Christ appeared. They no longer despise or hate Him, but rather glory in Him as a Jew. There may thus be a sudden acceptance on the part of multitudes of Jews, ere long, of His true Messiahship.

Of the Rabinowich movement Dr. Saphir says in a letter:—

"The movement among the Jews in the South of Russia has entered into a new phase. I had a most interesting letter from dear Professor Delitzsch. He says he is quite 'electrified' by the tidings. The Russian Government and the Holy Synod have sanctioned the movement, and allowed the Jews to form a Community called 'Israelites of the New Testament.' They are to have their own synagogue, with the Hebrew Bible (Old and New Testament bound together). Last Wednesday I addressed more than one hundred people in Mrs. Wingate's drawing-room on the subject."

Dr. Saphir gives in a letter the following narrative of Rabinowich—

"A Jewish advocate in the South of Russia wrote some years ago in Russian Hebrew periodicals about the moral and social condition of the Jews, the state of the Rabbis, &c., very high-toned. Then he went to Palestine, at the time of the

Russian persecution, and returned with this result: 'There is no hope for Israel but by restoring our *Brother Jesus.*' His creed is very remarkable. He sees that the dealings of God with Israel culminate in Jesus, whom he regards as the Messiah, King David, Angel of the Covenant, &c.; that the New Testament is of Divine authority; that righteousness is by *faith;* that Christ's Death and Resurrection are the foundation of our life; that Israel is punished for its rejection of Christ, and the Gentiles brought in; and that there will be a national recognition of Christianity, apart from the creeds and organizations of the Gentiles; and the Sabbath and other parts of the law he thinks Jewish Christians ought to observe, not for justification, but as national ordinances. Of course he never dreams of Gentiles doing it, and if Jewish Christians do not observe them, he does not judge them. He has gathered a small congregation, and they are building a synagogue, and circulating Hebrew New Testaments. Pastor Faltin, in Kischineff (an old saint), was in former years wonderfully blessed among the Jews. The Rabbi of the town was converted through him, and is now a Christian minister in North Russia. F. never thought of the Jews till a Christian woman in his church, who had been praying for the Jews for eighteen years before, said to him one day, 'Do not forget the thousands of Jews in this place.' It is a most striking illustration of the fact that all movements of the Church originate in prayer, and often in the prayer of simple Christians, who by faith have a deeper insight into God's ways than the more learned. Delitzsch is greatly excited, dear old man! What an example he is of humility and love. All the Jewish work he does is in addition to his University and Church duties; he is Kirchenrath. But it is impossible to see the position of the Jews in the Bible without feeling bound to the missions; and how any one can *believe* the Bible as a true history—and not in the Jewish position, I can't conceive. But I believe this is part of the offence of the cross. . . . Contrary to all my expectations, my *Ganz Israel* has been so well received in Germany that a very large edition is exhausted, and it will be re-issued and also translated into Danish."

On May 24, 1889, the Jubilee Year of the Scottish Jewish Mission, there was a special meeting during the General Assembly of the Free Church of Scotland, to which Dr. Saphir was earnestly invited. It was a great gathering, at which the Rev. Dr. Wilson of the Barclay Church, Convener, the Rev. Dr. Robert Smith of Corsock, missionary at Pesth in former days, the Rev. Dr. Andrew A. Bonar, and one or two Jewish missionaries, gave addresses. Dr. Saphir thus referred to his own conversion and baptism:—

"It is forty-six years this month of May since, in common with my dear father, then more than sixty years old, and my mother, my brother, and three sisters, I was baptized into the holy name of our covenant God. That day shines forth in my memory above all other days of my life—a day of intense solemnity, sweetest peace, and most childlike assurance of the love of God in Christ Jesus, which bound all the members of my family in a new and clear unity. Though I am only eight years older than your Mission, I have the most vivid remembrance of its earliest beginnings. I remember seeing that venerable and loving man Dr. Keith when, on his return from Palestine, he visited my father, and the strong impression which he made on his mind. I still possess the English Bible which he gave to him. I remember the first meeting of my father with Dr. Duncan. It was in a bookseller's shop, and, by a strange coincidence, which my father pointed out to me, just after he had bought a work containing the fierce attack of a pantheist on Christianity. I remember the first Sunday services held in the hotel for the English residents at Pesth, when Dr. Duncan and Mr. Smith and Mr. Wingate expounded the Scriptures. The subsequent meetings, both in English and in German, are distinctly in my recollection, so simple and outwardly unattractive, but so full of light and power, bringing the message of the love of God to eager listeners. I was present at the baptism of Alfred Edersheim,

who only a few weeks ago fell asleep in Jesus after having rendered valuable service to theological literature, which will also be of use in Jewish work. I remember the baptism of Tomory, a missionary who has for more than forty years laboured faithfully among Israel. I cannot dwell on these memories, or attempt to describe the solemnity, the intense conviction of sin, the abundant joy in redemption, the great love and brotherly unity, which characterized that year of revival which so soon followed your first effort to send the gospel to the lost sheep of the house of Israel. It was the love of Christ that constrained you; but you would have had no faith and courage to found the Jewish Mission had it not been for your firm belief in God's word of promise, and for the unwavering and simple faith, without mental reservation, in the Divine authority of the Old and New Testaments which characterized your Church. Indeed, no mission to the Jews can have any vitality and permanence unless it is based on full and simple faith in the whole Word of God, from the first chapter of Genesis to the last of Revelation: in the Old Testament, which is Jewish and yet as cosmopolitan as the New; and the New, which, with all its universality, lays as much stress as the Old on the peculiar and never-changing position of Israel."

Letters were read from Dr. Moody Stuart and others, among them one from Delitzsch, very happy in its closing allusion :—

"Smith, Duncan, and Wingate went out from Scotland to witness to the Jews that the Crucified was truly their King, the King Messiah, the Servant of the Lord, 'by whose stripes we are healed.' They went forth, and the Lord Jesus went with them, and the pleasure of the Lord prospered in their hands. Buda-Pest showed in a striking way that there is a remnant in Israel, according to the election of grace—a remnant, according to the promise of Sion's Restorer—'I will lay the foundation with *sapphires*.'"

Dr. Saphir enjoyed his visit to Edinburgh much,

though he was much struck with the changes that had taken place in Scottish religious opinions.

At the Jewish Convention, held in Mildmay Park in 1889, he delivered an address on the Jewish Mission, which set forth very forcibly its history and claims and present prospects. He said:—

The Jewish mission is of comparatively recent date. The Early Church soon lost the true understanding of the Old Testament. In the Mediæval Church the interest in the Jew was extremely limited. There was a paganizing of Christianity —an image worship, &c., which was especially obnoxious to the Jews. Bernard of Clairvaux, who of all Church Fathers came nearest to the Reformers, set before the Church that Israel was still beloved, and that the time was coming for her restoration. But the Jews were generally persecuted. Luther turned his attention to the Jews; and many attempts did he make both to show to the Christian Church the position of Israel, as his famous tract shows, which is entitled *Jesus was born a Jew*, and also to argue with the Jews, and to convince them that that which they were most earnestly seeking had come already, and was treasured up in the Person of Jesus, but he was not able fully to meet that which was true in the objection of the Jews, the tenacity with which they held the promise given to the fathers, and their national position in looking forward to the realization of that great kingdom which

has its centre in the throne of David. Then in impatience he gave up all efforts, and thought that it was of no use, and that they were altogether a rejected people. Since the middle of last century Christians have taken an interest in the people of Israel; but always those who not merely thoroughly and cordially, and without any reservation believed in the Divine authority of the Scriptures from Genesis down to the book of the Apocalypse, but who accepted the scriptural teaching that Israel was God's nation, and that, though set aside for a time, there were still promises which must surely be fulfilled to them; and that that nation had a future before it, when God Himself should interfere, and in a way which perhaps we are not able to understand, show forth His power and His goodness, and bring them again unto Himself in their own land. The interest in Jewish missions will soon decay unless grounded on the Word of God.

Even the most shallow reader of Scripture must make a difference between the Jews and the other nations. Their past history, the wonderful revelation which God gave to their fathers, the wonderful acts which He did for them, show this. The whole Scripture was written by Jewish hands. Jesus was of the seed of David, of the seed of Abraham. The Jewish mission of the present day is especially in harmony with the characteristic feature of the present stage of the Church and the world. The Mediæval Church did not possess

sufficient gospel light; the Reformation Church did not possess sufficient *prophetic* light to go to the Jews. The great battle-field at present is the Old Testament. Never mind the apparent results, the difficulties, and the destructive criticism.

The end of this conflict is sure. The Old Testament and the New are one. The whole Old Testament, the friend of the mission to the heathen, says: "The idols shall be utterly destroyed." The New Testament says: "All Israel shall be saved." The Jewish mission has reached another stage, on account of the peculiar change which has come over Israel. When Israel rejected the key which alone is able to open the wonderfully complicated lock, the Old Testament, their own history, and the promises which God had given to them, it could not be otherwise but that they should invent other keys, and these keys had as it were to force the wards of the lock. Rabbinism for a number of centuries kept the Jews in its iron grip, but Rabbinism and Talmudism have become *effete*. What has been substituted for them? Monotheism, but not Jehovahism; the idea of the unicity of God, but not the knowledge of the living and the loving God. Monotheism is not able to satisfy the conscience, or give peace and joy to the heart, and, therefore, there are in Israel multitudes who are poor in spirit, who are hungering and thirsting, who have the consciousness that they are blind and miserable and wretched, and who are longing after the living water that will satisfy the craving of

their soul. Their attitude to the person of Jesus has been changed; and to the New Testament. Formerly they would not touch it, but many thousands now read it. Rabinowich is a wonderful sign of the times, and the message which, as a Jew, he brings to the Jews, that Jesus is our Brother whom we sold into Egypt, has awakened a marvellous echo. The Jews have entered into a new phase. The field is prepared.

Saphir's intense interest in the Jewish mission, and devotion to it, continued to increase to the end. One of the last wishes he expressed, during the few days that intervened between the death of his wife and his own death, was to return, at all events for a time, to his native Hungary, to visit the missions there, and to strengthen the hands of his Jewish brethren in the faith.

CHAPTER XXV.

CLOSING DAYS.

Residence at Notting Hill—Services sought—Many Afflictions—Visit to Bournemouth—Happy Ministry there—Letter on *Lux Mundi*—Return Home—Last Sermon—Mrs. Saphir's Death—His Letters in regard to her Death and Funeral—His own Sudden Death and Funeral—Rev. R. Taylor's Funeral Address—Testimony of Rev. C. H. Spurgeon and others—Inscription on the Tombstone.

DR. SAPHIR resigned his charge at Halkin Street in April 1888, and from that time to his death, three years later, he had no charge; but he continued to reside at Notting Hill. In the winter of 1888-89 he gave the Lectures, of which we have spoken, at St. John's Presbyterian Church, Allen Street, Kensington. His services were frequently sought after. He preached in different churches. In this period there was often much depression. There were many afflictions. He felt deeply the death of the Rev. John Kelly of the Religious Tract Society, a friend of many years standing. Two of Mrs. Saphir's sisters died, and Miss Cavendish passed away. These events made a deep impression on the Saphirs, and seemed to give them a kind of foreboding that death was not very far off. Mrs.

Saphir became much more fragile, and her state caused him at times great anxiety.

There was however a gleam of bright sunshine before the end. He gloried in the preaching of the gospel, and he was most joyful, at every period of his ministry, when his labours were appreciated and effective. The Rev. J. W. Rodger of Bournemouth had to leave his work for a time on account of his health; and he arranged with Dr. Saphir to take his place for the winter of 1890-91. Many old friends rallied round him there, and many, who had not known him before, were attracted. The church, which is a most prosperous one, was filled, and much blessing resulted from his ministry. It recalled to Dr. Saphir the old days of Greenwich, and his first years at Notting Hill, and his heart was filled with joy. He often took one or two other services in the week, besides that of the Sabbath morning, for which alone he was responsible.

He thus wrote to Mr. Grant Wilson on December 23, 1890 :—

We are grieved to hear of your daughter's long and severe illness. We hope she, and you, and Mrs. Wilson will soon be sensible of the good effects of St. Leonard's. The weather is still unfavourable to invalids. My dear wife has scarcely been out of the house for the last month, and she has felt languid and depressed. I am thankful to say, though I do not feel stronger, I have greatly enjoyed the services here, and felt much encouraged by the audiences. I had a service this morning, and a collection for the Jews. The people are very kind. I have had a good many "eclectics," specially Church

of England. I don't know whether you noticed in *The Christian* two short paragraphs about my services, and extracts from sermons. Mr. Rodger and Session and people urge me very much to stay till the end of March; but I have yielded only to remain all January. My dear wife's health does not seem to be improving. All the people I have spoken to like Mr. Rodger's preaching very much. McNeill preached here on Wednesday afternoon. He has great power, no doubt. I like him in private; he is very simple and frank. Lady Grant came here for three Sundays. We were greatly cheered by her visit. Mr. Grubb, the great Church of England missioner in Australia and India, told me he had made great use of my book on Conversion in his missionary work. The Presbyterian Church here has a good position, but it depends exclusively on the *minister's* energy. . . But I must conclude. The year has had many sorrows and many mercies. May we be permitted to enter on the new year with every needful grace, and with calm hope!

His latest ministry at Bournemouth (says Mr. Grant Wilson) seemed a sort of renewal of the Greenwich days; devout people from all communions rallying to him, and delighting in his ministry. The place he did not care for; it did not, he thought, suit him or his wife; but his heart rejoiced in his work. It seemed to me like a glorious sunset, vouchsafed by His Master to His faithful servant. Then how soon after came the close! We had been much in his prayers, as our only daughter lay in grievous sickness; her life trembling in the balance for many months. Out of this valley of the shadow of death I wrote to him, the moment I heard of his wife's death, pressing him to come to us at St. Leonard's, promising him sunny rooms, perfect quiet, and no intrusion, and a godly nurse on our staff to wait upon him. But it was not to be. He was not, for God took him.

In the following letter, Mr. Wingate gives an interesting reference to this period:—

"We are just returned from Freshwater Bay, Isle of Wight, close to the Poet Laureate's residence. The blessing of the

mission to the Jews had an interesting illustration. The day of our arrival, the other half of our lodging was occupied by a Ryde gentleman, a former mayor of that town, who reminded me of my residence there thirty years ago. He is a decided Christian, and told me he had met Dr. Saphir at Bournemouth during his last winter there, and lodged in the same house. He had been ordered there after an attack of pneumonia. He is about seventy. He was devoted to Saphir. Every Sunday, Saphir, being unable to walk, took him in the carriage to church. Every one of the services in the Scotch Church he attended. He was with him the day he left Bournemouth. When in Ryde, thirty years ago, our next neighbour was Major York Martin, a cavalry officer and landed proprietor. His wife was Scotch, and serious; the major the reverse till late in his life, when he came under the power of the gospel, attracted by his daughter's faith after we left, and was attended on his death-bed by the Evangelical clergyman of the Church of England. They had one son and one daughter, the latter a most interesting, elegant young lady, and most intelligent, but born deaf and dumb. Hearing we were in the island, she drove over to see us, and told me that it was through our intercourse thirty years ago that she was brought to Christ. She had the original account by Dr. Keith of the origin of the Pesth mission, and had always kept up a lively interest in God's ancient people. She seemed very happy, and nursed her mother, now an invalid. She wrote to my daughter as follows:—'Please tell your mother and father that I believe Dr. Saphir's book, called *Found by the Good Shepherd*, was the means of much blessing to my late sister-in-law' (wife of Captain Martin, her only brother). She was telling me about it a fortnight before she was gone, showing me a passage in this book (p. 159) beginning with, 'Lord, remember me!' and said that she would like it read to her when she was dying. A few days after she passed away, and her wish was granted."

In a letter to a relative dated Bournemouth, February 3, he says:—

"I am still here, though the place does not agree with either

of us. But the minister is still abroad, and one of the chief members of the church who is very much attached to us is dying. I don't know how long I may stay on. I told them Sunday 8th is my last, but I may stay another Sunday or two."

After speaking of family affairs, he refers to *Lux Mundi*. His relative was a clergyman :—

"As for *Lux Mundi*, I have only read an analysis of it in a German theological paper. It seems to me a thoroughly unsound book ; not holding the utter and radical difference between Truth, the Oracles of God committed and entrusted to Israel, Revelation embodied in Scripture, on the one hand, and the thoughts, inspirations, and intuitions of men. The Rev. H. S. Holland does not seem to know what FAITH is, and views it (according to this analysis) chiefly as the subjective longing upwards, not as the fiducia, calling Jesus *my Christ* and Saviour, and given by the Spirit. All this talk about heathen sages and moralists being substantially Christians, bolstered up with quotations from the *Fathers* (who were poor muddled babies in doctrine, most of them), is very weak, and subversive of fundamental truth. 'I am the Way.' As for the kenosis being an argument to invalidate the force of Christ's declaration concerning Scripture, it is painful to have such a mystery and speculation brought to bear on a simple and important practical point. But granting all the views of the *kenosis*, Christ viewed simply as a *Prophet ;* and *the* Prophet could not mislead on such a vital question. The distinction between self-made, subjective prophets, and those *whom God sent* (*vide* Jeremiah), and the very Mission of Christ, so often insisted on in the Gospels (specially John), to be the light, and to make known to us the Father, and all the Father wishes us to know, invests Christ's teaching with absolute authority and certitude.

"This combination of High Churchism and Broad Churchism is like the rheumatic gout. On the subject of the *Church* it is high time that Christians should be taught clearly. It is astonishing what a failure the so-called Church has been at all times, a few bright glimpses of the Reformation period (about twenty or thirty years) and such-like once a century, excepted.

This is a large subject, and I fancy you would think me too radical if I wrote more. I told a Ritualist clergyman once, The Church is quite as much a failure as an outward Institution, as Israel was! It is very sad to see the Church of England so fearfully undermined and poisoned. Read *Carlyle*,[1] *Moses and the Prophets;* also Cave's *Conflict of the Standpoints.*"

Saphir, it may be seen in this and other of his letters, rejected, as unfounded, the modern revolutionary criticism of the Old Testament of Graf, Kuenen, Wellhausen, and others, modified, but still adopted in its main outlines, by Driver and emphatically by Cheyne. He considered that its true basis was to be found, as avowed by Kuenen, the ablest of the critics, in the denial or ignoring of the supernatural—the attempt to account for the history apart from God. He believed that it would speedily pass away, as the similar attempt of Friedrich Baur with the books of the New Testament, but that in the meantime it was doing immense mischief in the Churches, in the unsettling of faith, and that it was logically subversive of Christianity. He was much grieved in spirit and troubled in regard to this question, in his later years. In his *entire* rejection of it in its *main* features, he was supported by *all* converted Jews *of learning*, we believe, and by *almost all the learned Rabbis*, to whom Hebrew is familiar from childhood as a native tongue.

The Saphirs returned from Bournemouth on

[1] Referring to a little book of mine, which he strongly recommended to a number of people.—G. C.

Friday, March 13, both in excellent spirits, and, as many of their friends thought, looking better than when they left. Others, however, thought differently. On Saturday evening his friend, Mr. Frank White, of Talbot Tabernacle, was ill, and sent to him, to ask him to preach there on Sunday morning. This he did. It was his last sermon. His subject, singularly enough, was "Enoch walked with God." After his wife's death he remarked how singular it was that he should have chosen such a text, little thinking, even then, that it would apply also to himself.

Mr. Frank White writes as to this:—

"You are, I believe, writing a biography of dear Mr. Saphir. May I say he preached his last sermon in our Talbot Tabernacle about three weeks before his death, upon the text 'Enoch walked with God.' It was noticed he stopped here, leaving his own departure to illustrate the remainder—'And he was not, for God took him.' I was in very broken health at the time; and with his oft-proved kindness he consented to preach for me, with only a few hours' notice. Many were struck with the singular freshness and power which characterized this, his last discourse on earth. May the special grace of God strengthen you in your good effort, that, thereby, he being dead, may yet speak!"

Dr. Saphir thus wrote to Mrs. Rodger after his return to London, on March 18, and about a fortnight before his death:—

"We got home on Friday, and I was feeling most tired on Saturday, when at nine o'clock at night a neighbouring minister's wife called and told me her husband was rather ill, and so I had to take his Morning Service.

"I hope the weather in Bournemouth is better than here,

so that you will not feel the change too much after the sunny skies of the south. The people will be greatly delighted to see you again, and I am sure you will have a very warm welcome. Although we both felt languid all the time—perhaps partly owing to the unfavourable weather, and the somewhat limited lodgings—we enjoyed our stay at Bournemouth very much, and shall always cherish a very pleasant and grateful remembrance of it. So many congenial and kind people turned up, also old friends—former hearers—that we felt greatly cheered. We became very much attached to dear Mr. Murray, and I am thankful I was able to see so much of him. He often spoke of you, and very warmly. His simple faith never wavered, and his delight in the Word of God and in prayer was great. I said a few words about him the Sunday after his death, and the congregation seemed much affected. . .

"My whole time at St. Andrew's Church was bright, and without the slightest even momentary cloud, and I do trust that it has pleased God to give spiritual blessing. I felt quite at home in the church. We got quite fond of Mr. Douglas. Miss Digby often came to the church, and we are greatly impressed with her thoroughness and devotion. Mrs. Dent and my wife became quite romantically attached to each other. Miss Jackson also we liked very much. . . . We hope you will have much blessing and happiness in your home and church, and all needful grace and strength. Mrs. East was extremely kind, and we enjoyed her frank and sensible conversation much. There is a dear bright old lady, Mrs. Millie, who was introduced to us by a friend at Montreux. She is eighty-three, but very bright. Mrs. Hogue was also very kind in calling, &c."

After this he was attacked with influenza, from which he had suffered before. There seemed nothing serious; but Mrs. Saphir, as usual, constantly tended him, and she also became ill. With her the attack speedily passed to the lungs. At first little was thought of it; but she became rapidly worse,

and on the day before her death the case was pronounced hopeless. She fell asleep calmly on the morning of Tuesday, March 31, two or three weeks after the return to London. Her last message to a faithful servant was to take care of her master.

We have two letters written after Mrs. Saphir's death. The first, on the day of her death, addressed to their niece, Mrs. Maturin, is as follows:—

"My dear Leila,

"My brain and heart are both *petrified*—as I write to you of the awful loss I have sustained. Your dear aunt Sara passed away this morning at one o'clock. No pain or even struggle. We had both *influenza* (I am full of earaches and deafness, &c.), and dear A. S. went to a separate room on Wednesday. Severe bronchitis, pneumonia, congestion of the lungs, and weakness of heart made it almost hopeless from the beginning. Stanley Smith was not anxious till Sunday. Second opinion, Harvey, on Monday. She scarcely knew she was *very ill*—had no pain. I saw her to the very last, but she could not say a word. Before that she had said little kind things about Ethel's baby, &c.

"Dear Lady Grant, the Jacombs, and the Schönbergers are extremely kind. I hope to have the funeral on Friday—only a few friends; and I am not able for anything, being still neuralgic, and have only Mary and Chickmoor. Both are very good; so really the kindest thing is to have the funeral very, very quiet.

"Your dear Aunt Sara is the most wonderful thing I have seen. The most perfect simplicity and childlike purity, and an expression of deep thought. It is most striking.

"I cannot say more. I dare not think of the Future. I ought to be thankful for the Past and for Eternity.

"Give my love to all the family. I am sure I have their sympathy. I could speak to her to the last of the Blessed Saviour, the love of God, and the perfect safety of Christ's blood-bought flock.

"God bless you, my dear Leila! She enjoyed your last letter. Always yours,

"A. SAPHIR."

The second letter—the last probably he ever wrote—was addressed on the following day, Wednesday, April 1, to Mrs. Rodger of Bournemouth :—

"MY DEAR MRS. RODGER,

"I can only write a line, my head and heart are so sore. My darling Sara passed away yesterday morning, after a few days' illness. I began with influenza, and she followed, and had to go to another room. After two days, bronchitis led to pneumonia and congestion of the lungs. Heart very weak. I knew of her intense danger only eight hours or so. She had no pain, and no idea of danger. She passed away most quietly. She looked at me, and listened to the few words about the Father and Saviour I addressed to her.

"Dear Mrs. Rodger, I cannot write. She often spoke of you, and of Mr. Rodger's new start. She felt GREAT affection for the Bournemouth people. A very sweet remembrance!

"If Mr. Rodger would ask the Christian friends at St. Andrew's to remember me in prayer, in my overwhelming sorrow and desolateness of heart, I would esteem it a great kindness. The Lord bless you both, and guide you day by day! I knew my dear wife since '52; we were married in '54; and oh, what a treasure she was! I have to give *thanks*. Her face was exquisite after death, the simplicity and wisdom of a *child*. My dear friend—*au revoir*, as you said.

"Yours sincerely,

"A. SAPHIR.

"P.S.—I am full of neuralgia and influenza.

"I could not finish this till Thursday."

On Friday was the funeral of Mrs. Saphir. His attached friend, Lady Grant, was present in the

house. A mutual friend states the following affecting incident, described to her with deep emotion by Lady Grant herself, just after it had happened:—"Lady Grant had brought a wreath of white flowers to put upon the coffin of her dearly loved friend. Dr. Saphir took it in his hand, and placed it himself and said, 'I will put this wreath on the left side near her heart.' And then he added, after a slight pause, 'and I wish now, before my dear wife is carried to her last resting-place, and in the presence of these few faithful friends, to say what I feel about dear Lady Grant's tender and unchanging friendship for us. The deep comfort of her warm sympathy and affection in hours of sorrow and anxiety cannot be expressed by me, for she has been more than a mother to us.'" He was deeply moved as he thus spoke.

Dr. Saphir was forbidden to attend the funeral; and his old and dear friend, Mr. Wingate, remained .with him in the house. He read many of the letters of sympathy, seemed collected, and he gave utterance to the words more than once —"God is light, and in Him is no darkness"—showing his perfect submission to the Divine will, and his sense of the Divine love in the midst of it all. He had no anticipation of his immediate death. He had talked of leaving London, and said in connection with this, when told that a grave had been purchased for two, that it was unnecessary, as he would not remain in London. He had thoughts of returning to visit the

home of his fathers—Pesth—which he had never seen since his boyhood. Knowing that he was now intestate, since he had left all in his will to his wife, he arranged that his lawyer should visit him on the next morning, at nine, to make a new will. He took supper with his brother-in-law, Mr. E. H. Perrin of Liverpool, who had come to the funeral of Mrs. Saphir, and was staying with him, and he went to bed apparently well. About four o'clock the servant was awakened by his knocking on the wall. She found him in great pain. He requested her at once to send for Dr. Stanley Smith, who was for many years a devoted friend as well as medical adviser. His sufferings continued to increase. He endured great agony for a time. Dr. Stanley Smith used every effort to save him, but the case was soon seen to be hopeless. He had been attacked by *angina pectoris*, caused by the sad excitement through which he had passed, for he never had had any threatening of it before. On his brother-in-law, Mr. Schönberger, speaking to him of confidence in the glorious promises, he gave signs of his acquiescence. He repeated to him several psalms. Mrs. Schönberger was also present at the time of his death. He passed away before nine o'clock in the morning; his countenance most noble in death. His friends, who came anxiously to inquire for him, were startled by the intelligence that he had also gone. Thus, within four days wife and husband, so devoted to each other, had passed away from the

scenes of earth. Many of his friends had wondered how he would ever get on without her, but the question was now solved.

The funeral took place on Wednesday, April 8. The coffin was borne to Trinity Church, Notting Hill, so associated with him, and where so many had listened to his words of power. Dr. Sinclair Paterson, the minister, presided. The church was filled with many mourning friends. Dr. Paterson, Dr. Dykes, and others took part in the services, and an impromptu address, which was thrilling and powerful, was given by the Rev. Robert Taylor, ever a much-loved friend. The following account appeared of the funeral, and address, in *The Christian* of April 17, 1891 :—

The deep and widespread feeling of sorrow at the unexpected decease of the eminent preacher and writer was manifest in the large and very representative gathering of friends at the funeral service last week in the Presbyterian Church, Notting Hill. Many members of the London Presbyteries were present, as well as the pastors belonging to other denominations, and a large body of former hearers and friends from different parts of London. The pulpit in which Dr. Saphir had stood so often and delivered his wonderful discourses was draped in black, and a solemn, sorrowful hush seemed to brood over the congregation throughout the impressive service.

As the coffin, laden with beautiful wreaths of white flowers, was being carried up the aisle and

deposited in front of the pulpit, Dr. Sinclair Paterson (the pastor of the church) and Principal Oswald Dykes took their places in the pulpit, with brethren of Presbytery and other well-known brethren, grouped around immediately below. The service began with a brief but pathetic prayer by Dr. Paterson. Then was sung the hymn—

"The sands of time are sinking,
The dawn of heaven breaks,"

chosen because it was a favourite with the departed. Dr. Dykes read portions of the funeral service—prayers breathing resignation, and beseeching for the sorrowing survivors the consolations of the Divine Spirit; and passages of Scripture full of comfort and hope. During the reading, and throughout the solemn engagements of the hour, many in the congregation were bowed with grief. After another hymn—

"Peace, perfect peace, in this dark world of sin,"

the Rev. Robert Taylor of Upper Norwood delivered with much feeling a short address. He said:—

Dear Friends and Fellow-mourners,—It is only a few minutes since I was asked to take part in this sad and solemn, and yet in some ways joyous and beautiful, service. Even though I had had long notice, I could not have felt myself qualified to express half my own sense, or yours, of the preciousness of the gift that God gave to us in our departed brother, or the greatness of the loss that we have sustained by His recalling that

precious gift. Still less could I trust myself to give utterance to the feelings of affection and admiration which sprang up spontaneously, and continued during the whole term of my acquaintance with, and relation to, our departed friend and God's servant. And yet possibly it may not be inappropriate to say a few words, that, if they do not express, will at least suggest, to you who knew and loved Dr. Saphir as I did, what we owe to him and to the God who gave him to us. The thought of what we owe both to the memory of our friend and the grace of his and our Master, may well make us strive to imbibe those profound views of Biblical truth which he saw so clearly and preached so powerfully, and to walk in the footsteps of his clear and glowing hope until we, too, see the King in His beauty, and see our brother transformed and glorified (yet not beyond our recognition), by the sight and in the light of the Master, he loved so well and served so faithfully.

I suppose that when we heard—some of us only yesterday—of the singular, I might venture to say tragical, circumstances connected with the departure of those two—husband and wife—so long and so closely and tenderly linked to one another, we were at first stunned and almost appalled by what seemed to us the mysterious though, no doubt, righteous and loving ways of their and our Father. And yet I assume that a very few minutes' reflection disclosed to us not only the singular grace, but, I would venture to say, the singular

beauty of that Divine dispensation that severed these two, so long and dearly linked, and for a few brief days parted. It must have proved painful to our beloved brother when, not the hand of death, but of Death's Destroyer and his dear Lord, unclosed from his fond hand that hand which his had so long clasped. But was it not gracious and beautiful when the same Lord came back again, and giving the solitary mourner His Own Divine Hand, led him too across the valley, and reunited those two, so suddenly and for so short a season severed; then in that blessed union, not a marriage union, but better, and holier, and happier than a marriage union—to the Blessed Bridegroom of all redeemed souls, and to one another in Him, and with Him, and like Him, for ever and ever?

PROPHET, APOSTLE, SEER.

I cannot detain you by doing more than pointing in simple phrase to what you and I recognize and rejoice at, in the singular and pre-eminent gifts and graces of our departed friend and brother. It is true, indeed, as we are told in the Lord's own Word, that the sons of God are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And yet I do not do dishonour to the Divine grace, which is not only paramount, but in some respects alone in the wondrous transaction that makes a child of the flesh into a spiritual child of the living God, when I say that we can hardly fail to recognize and

learn the influence of blood and of race in the spirit and teaching of our departed brother. He united in a rather remarkable way—in a way that was only possible to one in whom the blood of patriarchs, and prophets, and apostles flowed—the spiritual insight, the sense of God, and of things Godly and Divine, peculiarly appropriate at once to the prophet of the Old Testament and the apostle of the New. In these days, when truth is thrown into the crucible, only, as we are fully assured, to come forth like refined gold, how precious to the Church of God were the teaching and testimony of such a man of God, filled with the Holy Ghost, and whose attitude towards Divine truth was ever, not philosophical, not scientific, but Biblical and spiritual; who spoke as a man, who saw and who felt, and therefore who fully knew, the deep things of God! And do we not rejoice to-day, that though his voice is silent now, his teaching lives in those precious volumes which he has bequeathed as his legacy to the Church? Have we not often felt, as we listened to him, that the fire and fervour of holy Samuel Rutherford, and the depth and comprehensiveness of the great John Owen, were combined in this remarkable man? This dispensation of the providence of our loving Father, in many respects is sad and sore from our point of view. But in these days, when so much attention, especially on the part of our younger ministers, is being given to comparatively subordinate and external questions affecting the Book

of God, if this dispensation should lead our young men to baptize themselves—I might say to bury themselves—in the thoughts and inspirations of the great spiritual teacher, apostle, seer, whom God hath now taken to Himself, it will not only not be a heavy loss, but a great gain, first to the teachers themselves, and then to the members of the Church of God.

I feel that I have trespassed too far, but I have just spoken what has come to my mind and welled out of my heart at the moment. I loved our departed friend with a very peculiar love. I admired him, and in other years, more than recently, I frequently enjoyed his delightful fellowship. I was charmed to know, as only those who came in contact with him in the confidence and affection of private friendship know, how the more solemn and thoughtful elements of his character were softened and illuminated by a singular graciousness and a flashing humour of spirit. We recall his gifts and graces, we bewail his loss, we cherish his memory, we consecrate ourselves anew to the service of the dear Master, whom he now sees face to face. And we resolve and trust that the kingdom of our Lord Jesus Christ shall be the great subject of our thought, the great object of our anxiety, of our effort, of our prayer, till we too see Him in His beauty, where His servant now is—see Him, mayhap, as His servant, in glowing language, often pictured Him, when He shall come again in the glory of His Father, attended by His angels, to

gather His saints into the light of His love, and to say to them: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

At the close of Mr. Taylor's address, prayer was offered by the Rev. George Elder of Greenwich, who succeeded Dr. Saphir in the ministry there. The hymn was sung—

"For ever with the Lord,"

and the Benediction was pronounced (in tones never to be forgotten) by the Rev. W. Wingate, the oldest living friend of the deceased, and one of those who received Dr. Saphir into the fellowship of the Christian Church at Pesth.

Mr. Spurgeon, who was so soon himself to follow, thus noticed his death at the close of his sermon, on April 12, 1891, one of the few last sermons of his wonderful ministry:—

"Our dearly beloved friend Adolph Saphir passed away last Saturday, and his wife died three days before him. When my dear brother, Dr. Sinclair Paterson, went to see him, the beloved Saphir said to him, 'God is light, and in Him is no darkness at all.' Nobody could have quoted that passage but Saphir, the Biblical student, the lover of the Word, the lover of the God of Israel—'God is light, and in Him is no darkness at all.' His dear wife is gone, and he himself is ill; but 'God is light, and in Him is no darkness at all.'

This is a deep well of overflowing comfort, if you understand it well. God's providence is light as well as His promise, and the Holy Spirit makes us know this. God's word, and will, and way are all light to His people, and in Him is no darkness at all for them. God Himself is purely and only light. What if there be darkness in me, there is no darkness in Him; and His Spirit causes me to fly to Him! What if there be darkness in my family, there is no darkness in my covenant God, and His Spirit makes me rest in Him! What if there be darkness in my body, by reason of my failing strength, there is no failing in Him, and there is no darkness in Him; His Spirit assures me of this. David says, 'God, my exceeding joy'; and such He is to us. 'Yea, mine own God is He.' Can you say, 'My God, my God'? Do you want any more? . . . He is all that is good. 'Light only; in Him is no darkness at all.' I have all light, yea, all things when I have my God."

Mr. Wingate wrote to the *Jewish Herald*:—

In the death of Dr. Saphir, the Church has lost the prince of Bible preachers. Like Luther, he was a Doctor of Holy Scripture, and though dead, his thoughtful and spirited books, no less than his eminently helpful ministrations, will speak to many hearts the Gospel of Christ for years to come.

From the hour of his spiritual birth to his sudden translation to glory last Saturday, grace

reigned triumphantly in Dr. Saphir. He was one of the most beautiful, heavenly-minded men of this age; humble, loving, filled with Scripture from Genesis to Revelation—a mind unique; highly educated in German, English, and all literature. The gospel, in all his sermons, was so interwoven with the Old and New Testaments, that without any "Apologetics," you felt every heresy answered. The "Word" was with him, the "Word of God," living, powerful, awakening, sanctifying, saving. Sincere Christians left the church rejoicing, feeling like the disciples at Emmaus; the Scriptures were opened, and their hearts warmed by the Holy Spirit, Christ Himself being in the midst of them, fulfilling His promise, "Preach ye the gospel," and "I am with you always, to the end of the ages."

Mrs. Saphir passed away in perfect peace. Her funeral took place on Friday. Dr. Saphir sat in a chair and received the mourners. After a short service all left for Kensal Green cemetery, leaving me in charge of Dr. Saphir. Being alone, we conversed about his beloved wife, already "absent from the body," but "present with the Lord." He spoke of his last sermon (on Enoch, and applied it to her), and then said how the eleventh chapter of St. John was never out of his mind. "It abode with me," he said, "verse by verse, ever since I took ill; but to-day I am calmed and resigned by this word, 'God is light, and in Him is *no* darkness—*no darkness*—NO darkness,'" emphasizing it thus. I now took leave,

handing him over to the care of his brother-in-law, neither of us dreaming that we should never again converse on earth. Next morning a message came, "Dr. Saphir passed away in perfect peace before nine o'clock this morning." Lovely in their forty years' union, in death they were not divided.

A few days after the funeral of Dr. Saphir, Mr. Schönberger remarked, "I closed the eyes of Dr. Saphir's father in Buda-Pest; I closed the eyes of Dr. Saphir's mother, who lived with me in Prague; and now I am come to London to do the same, at his deathbed." Mr. Schönberger could not see the meaning of his return at first, but now it was all plain. He and his wife, Dr. Saphir's only surviving sister, carefully endorse the following beautiful thoughts from the pen of one who is now looking at all things from the heavenly heights:—

"All the events of life are precious to one that has this simple connection with Christ of faith and love. No wind can blow wrong. If God but cares for our inward and eternal life; if by all the experiences of this life He is reducing it and preparing for its disclosure, nothing can befall us but prosperity. Every sorrow shall be but the setting of some luminous jewel of joy; our very mourning shall be but the enamel around the diamond; our very hardships but the metallic rim that holds the opal, glowing with strange interior fires."

A German journal, devoted to Jewish missions, thus noticed his death:—

"On April 4 of this year fell asleep in London, at the age of sixty, the Presbyterian preacher, Dr. Adolph Saphir, the blessed witness of the gospel from among the people of Israel, the Christian writer full of genius, whose book, *Christ and the Scriptures*, won for him numerous admirers in Germany, the warm friend of Jewish missions in recent times, of the work especially of Joseph Rabinowich, whose financial support was chiefly dependent on him; one of the ripest fruits that God has given to the mission during the present century."

Many letters were written, expressive of deep sorrow. Mr. Cockburn, his aged and devoted friend, since departed, wrote:—

"It has been a very terrible time. The loss of my dear friend and teacher and guide for so many years (ever since he came to Greenwich), is a most sore calamity, a great gulf in what remains to me of life; and to how many more must it not be inexpressible loss; and what infinite good has he not done in that life of most earnest work in the Lord's service! Friends rightly term this sudden removal a translation."

The Session of Greenwich drew up a minute in which it was said:—"Although many years have elapsed since the pastoral tie connecting him with this congregation was severed, his name is still a household word, and the memory of his faithful ministry is imprinted on many a heart."

Dr. Saphir was buried in Kensal Green. The selection of the ground, and all the preparations, had been made by Lady Grant. There was a long

procession of carriages, with mourners representing many sections of the Church. The following is the inscription on the tombstone :—

Sacred to the Memory

OF

THE REV. ADOLPH SAPHIR, D.D.

MINISTER OF THE PRESBYTERIAN CHURCH OF ENGLAND.

Born September 26, 1831 : died April 4, 1891.

"I determined not to know anything among you, save Jesus Christ, and Him crucified."—1 Cor. ii. 2.

AND

SARA SAPHIR,

THE BELOVED WIFE OF DR. A. SAPHIR,

Born May 10, 1826 : died March 31, 1891.

They "were lovely and pleasant in their lives, and in their death they were not divided."—2 Sam. i. 23.

CHAPTER XXVI.

PITHY SAYINGS AND SHORT EXTRACTS.

The Christian's Walk—What a Beautiful Saviour I have—The Devil's Gospel—Going to Heaven—Little Steps—Answers to Prayer—The Bible and Nature—The Penitent Thief—God gives the Superfluities—Out and Out Christians—False and True Worship—Union with Christ—The Trinity—Beauty of Scripture—Jesus identifying Himself with Humanity—Preaching, what it is—Heaven's Inhabitants—The Apostolic Church—The Cross—Affliction and its Blessed Influences—Keeping the Garments always White—The Lord's Supper and the Passover—Assurance—God in the Old Testament—Union of Christians—Joy precedes Peace—The Wonderful, Tender Love of God—God and Satan—The Jews—Faith and Prayer—Genius and Spirituality—The Body not the Chief Centre of Sin—The Apostles and Idolatry—The Apostles—"The World"—Preaching Christ according to the Scriptures—"Except ye become as Little Children."

WE give the following selection of pithy sayings and short extracts. Dr. Saphir had special power of expressing great truths in a few telling words, which easily fixed themselves on the memory, and we are sure that this selection will be read with interest. For most of these we are indebted to the quotations and ample notes of Miss M. H. Greenwood, who wrote out in full, in many volumes, most of the sermons preached by Saphir, when minister of Greenwich. She has given a graphic

account, which we have inserted in its place, of the effect of his preaching and ministry at Greenwich.

MATTER NOT CARNAL.

"Don't fall into the clumsy mistake that all matter is carnal. Matter is *not* carnal. All created things come from God, and He also created the ear, the eye, and the receptive faculties to enjoy the beauties of His creation."

SINGING WITH UNDERSTANDING.

"The hymns we sing, how much do you mean of them? *Of course* you say the words, because they go nicely to the tune, and that carries you along.

'The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away.'

But I tell you what you really sing in your hearts—

'The dying thief rejoiced to see
That fountain in his day,
Much more may I, *less* vile than he,
Wash *my few* sins away.'"

A SHORT RULE FOR THE CHRISTIAN'S WALK.

Let your great delight be, to be in the company of Jesus, and then do whatever you like.

"UNTO HIM BE DOMINION."

When the whole self is dedicated to Jesus, and His love is ruling in our hearts, then is His dominion manifested in us; if we go on in gloom,

selfishness, and unbelief, where is the dominion of Jesus? If under the dominion of Him who *loveth* us, it would be all sunshine, patience, submission, surrender of our faculties to God. Dominion of Jesus means that those under it depart from iniquity; that Jesus, by the power of His dying love, be with us as a fire consuming that which defiles. Dominion of Jesus means that in God's strength we are not only to resist, but to *overcome*. And now as we come to His table, may we pray in our hearts, "To this Jesus be glory and dominion, and may the power of His shed blood and present love be made manifest in our lives!" When His glory and dominion shine into our hearts, and are shown forth in our lives, then do we bring Him some new thing in which He rejoices.

WHAT A BEAUTIFUL SAVIOUR I HAVE.

The one who believes in Jesus, and loves Jesus, can't rest satisfied till he knows also about the future of this God manifest in the flesh. It is easy to speak about a *dead* Christ; all so-called religion is easy if we leave out God, the *living* God. Can any one earnestly try to realize God, without flying to Jesus as their Redeemer and Shield? If Jesus is a *reality* to us, and we believe that He is in heaven now, having died for us, and now loving us, the question at once arises, Is He coming again? If the Second Advent is ignored, it is not a doctrine, but Jesus Himself that is ignored. When *faith* rests on what Jesus has done, *love* goes forth to

Jesus as He lives at present, and the soul that sees Him does not say, "I ought to be religious," but "*What a beautiful Saviour I have!*"

WHAT IS THE LORD'S DAY?

What do those mean who are always seeking amusement? They mean, There is one person in the world I hate—that is *myself.* Divert me from myself in any way—there is no rest, no use, no support to lean upon, no repose, no certainty. The ungodly are Sabbathless; there is no rhythm, no music, no harmony, no pause in their life; but while we grieve to see them going their own way on the Lord's Day, we can't give them a *command* to keep it, for it is something much higher and more beautiful. *Lord's Day!*—the day of Jehovah manifest in the flesh, day of Jesus, the glorified Son of man, foretaste and earnest of that never-ending blessedness which we shall enjoy with Him.

Believer in Jesus, don't you rise on the Lord's Day a sinless, spotless man? He died because of sin, He rose because of justification, and though the youths shall faint and be weary, and the young men shall utterly fall, those that wait upon the Lord shall renew their strength. On this day John was in the Spirit, therefore there was no doubt, or sorrow, or grief with him. He heard a voice speaking with him; he had known Jesus on earth, and now he fell at His feet adoring, as one dead. The clay tenement could not stand the exceeding brightness before him; but there is no

terror that can take away the life of a believer, no glory can overwhelm it; and so John lived on, because he felt the beloved hand of Jesus resting upon him. How well he knew that pierced hand! Do *you* know it? And Jesus said as Jehovah always has said to His people, "*Fear not.*" Why? "Because *I am Jesus.*" The world says, *What* do you believe? No *what* at all: *whom* do you believe? And if you can answer, "I trust Jesus," that's all.

THE DEVIL'S GOSPEL.

"Don't believe the devil's gospel, which is a *chance* of salvation; *chance* of salvation is chance of *damnation.* Is God's love a love that will meet you when you die? Is it a love that is waiting for *you* to *do* a number of things before it receives and embraces you? *No;* it is love for all eternity, which reached us when Jesus died upon the cross; love that you have but to receive, and you are sealed with this Holy Spirit of promise, who is to be with you—keeping, assuring, sealing, training, comforting, enabling you to live to the glory of God. The seal has two aspects—inside, 'The Lord knoweth them that are His'—outside, 'Let every one that nameth the name of Christ depart from iniquity.' You are black, but comely; poor, but Jesus is your riches; weak, but Jesus is your strength. There is a secret acquaintance between God and you, and when you are gathered in with the blessed people of the Lord, Jesus will

not say, 'I never knew you,' for even before His name was as music and fragrance to you, He knew you, quickened you; it may be like the little maid, amiable and beautiful to man, but *dead;* or like the young man whom they were carrying to his burial; or like Lazarus, offensive even to man, steeped in sin. Jesus can say, 'I quickened you,' calling you by name. 'I knew you in doubt, cheering you in sorrow, comforting and confirming you, as with the two disciples on their way to Emmaus.'

"This seal is the earnest of the inheritance, a part of it, as an assurance of the whole. All other religions are like false bank-notes, issued on a bank that will never pay them; but the promises God gives are not paper, but *substance.*"

GOING TO HEAVEN.

"Does one ask, Are you going to heaven? I am *gone* there. What is heaven? Fellowship with God? I have it already. Peace in Christ? Access into the holiest? Love to all that love Jesus? These I have already, truly not yet in full measure; but he that believeth *hath,* and the Holy Spirit in us is the earnest.

"In heaven we shall see the Lord Jesus exalted on His throne. The Spirit reveals Him now to the eyes of our faith as the Lamb in the midst of the throne.

"Can sin enter there? Can the accusations of the devil enter there? Will you be in peace and safety there? Will you be afraid of ever falling

out again when you are there? Jesus says, They must have a little of all this now; they must have it in substance, though not in degree. Is it not written, 'Blessed be the God and Father of our Lord Jesus Christ, who *hath* blessed us'?

"Won't we be *strong* when we get there? Won't we serve Him, and not spoil it as we do now? The Holy Spirit is given that we may do our daily business for Jesus, and adorn the doctrine of God our Saviour in all things. *Beholding Jesus* is heaven. *Perfect peace* in Jesus is heaven. *Serving God* out of love is heaven. Have you not got it all now, dear believer, by the Holy Ghost?"

LITTLE STEPS.

"If you will be *simple*, God will take little steps with you. It is wonderful, when a sinner comes to himself, all in himself is uneasy and wretchedness; but deeper than himself will he find the everlasting arms; and if he digs very deep, he will find the *mercy* of God compassing him about."

ANSWERS TO PRAYER.

The prayers of the Bible are not notions in grand phraseology, but the prayers of men who spoke straightforward from the heart, in simple language, unto God; the more simple the better. God answers in different ways; it need not be in the way we expect. We pray that He would remove a difficulty, God answers by giving more strength to bear it; we pray to have a temptation

removed, God answers by increasing our purity of heart, so that it ceases to be a temptation. God sometimes hears while we are speaking, as with Daniel, and sometimes He defers the answer. There is a beautiful saying in the ancient Church, "If Stephen had not prayed, Paul would never have preached." Thus our faith is a great reality not merely over the world, but a great reality with God. Simeon prayed all his lifetime, but it was only at the end of his days that the "Amen" came.

THE BIBLE AND NATURE.

There is no book in the whole world that has such a tender affection for nature as the Bible. God loves His works. He knows they are very good, created by His dear Son, perfected, brought into living beauty by the power of the Holy Ghost. He knows what depth of thought He has put into them, that hidden thought of love, which was from all eternity: so that the heavens and earth, the trees and fields, all that we see around us, is illustrative of some eternal and heavenly truth, and therefore we are often told in Scripture to look around and above us, that we may find out the hidden depths of God's love in the works of creation.

THE PENITENT THIEF.

People say he was saved; but he will have a starless crown. I don't believe there is a minister of God who will have so many stars in his crown

as this penitent thief, or who has been the means of saving so many souls as the history of this man's repentance and faith. How many from the depths of crime, encouraged by reading this history, have gone to the scaffold to suffer the penalty of their deeds trusting in Jesus, and who shall be numbered with His saints in the glory everlasting!

GOD GIVES THE SUPERFLUITIES.

This is not a case of people starving, as when in the wilderness Jesus fed them, or of disease and suffering when He in love delivered them from it. This was simply a superfluity, a luxury; they had no wine, and what does this mean?—for it is a sign, and must signify something. That God created man not merely that he should endure existence, that he should drag through life, but that he should rejoice; that there should be a happiness, a festivity, a gladness within him; not only that he should be reconciled to his existence and have what is needful, but that he should feel within him a music, a rhythm; that he should be able to say, It is a joy to live, He hath crowned me with loving-kindness and tender mercies. So that in one sense the world is not wrong when it seeks for the ornamental and the beautiful; it is an instinct of what is true, that God created us for brightness and glory.

OUT AND OUT CHRISTIANS.

We must be out and out Christians, unmistakable Christians. We are bidden to be strong, and

ought to be, if the Spirit is the oil of gladness, if Jesus is the chief among ten thousand, if God is the God of all grace, and Father of consolation. Dear friends, either the world is mad, or we are mad. The truth of the Gospel is light that comes down in *love*.

FALSE AND TRUE WORSHIP.

The difference between false and true worship is, that false worship aims at forgiveness, true worship begins with forgiveness of sin. In false worship there is no thanksgiving; true worship gives thanks for full remission, begins with praise, with Abba Father.

UNION WITH CHRIST.

There is a wonderful peace and calmness in a union which is not to be severed. For ever, Christ is ours. Here all is perfect. The *whole* Christ is ours—what He lived, what He suffered, what He is now, and what He will be. His past and His future is all ours! And because we have this perfection in Christ, we press towards the mark, and take more freely out of His fullness. My Beloved is mine. In this we rest; in this we walk. It is not now six days' work and seventh day rest. God says, the *first* thing you must do is to *rest in* Himself; and when one rests in Jesus, then we work for Jesus; when we *rest in* faith, we *live by* faith; when we rest *in* love, we *walk* in love. Every one has a god. Something every heart is loving; if not Jesus, none can rest. Rest then in Jesus,

who is God's Beloved; and when you see Him at Bethlehem, in Gethsemane, on the Cross, and in heaven interceding for you, then can you say, "My Beloved is mine."

THE TRINITY.

Only in a triune God, is perfect atonement and reconciliation. God was in Christ reconciling the world to Himself. By the Holy Ghost, Christ and the Church are one; He is in them, and they are inseparable from Him in life and death, in time and eternity. Thus the Church was to baptize into the name of the Father, Son, and Holy Ghost. In the very commencement of Genesis we are taught that God, who created all things, created all things by the Word, and that the Spirit of God moved upon the face of the waters. The doctrine of the Trinity is the great stumbling-block, to modern Jews; and yet, as is shown, the testimony of Jewish writings to the doctrine of the Trinity is not inconsiderable. They derived it from the Old Testament, and many of them believed that the Messiah was to be truly God—though not the Father. In the Church there is to be obedience to the Divine law. It consists in a Divine love, it proceeds from the reception of redeeming love, it is formed after a Divine pattern, and it is shed abroad and kept in the heart by the Holy Ghost.

BEAUTY OF SCRIPTURE.

Luther has said that when he looks at any Scripture passage he finds it so full of beauty and

instruction, that it appears to him that every daisy becomes a whole meadow. And indeed it is so. Every narrative about Christ, every doctrine about God, every promise given to the children of the Most High, is inexhaustible in the depth of its meaning and its consolation ; every tree as we look at it becomes a whole forest.

JESUS IDENTIFYING HIMSELF WITH HUMANITY.

Jesus became man to remain man for evermore ; and when Jesus was living on earth His great object, the great task set before Him, was to get back again where He was before. He had left His position, never again to have it as He had it before, never again to divest Himself of His humanity. He had, as it were, cut off the bridge behind Him, by identifying Himself with our nature, with all our load of sin, on the Cross. Christ's object was to bring humanity not back to where it was originally, but where it never was before ; and as He came nearer to the great channel where He had to pass, He prayed God to glorify Him as He had glorified Him before. It was necessary that Jesus, to become the beginner of a great multitude of people, should be glorified, and on the cross He was glorified. Because He died and rose again, He could take His place on high, as the first-born of many brethren, as the Saviour of His people. Jesus knew that through suffering alone could He get back again into that glory, which He had with the Father before the world was.

PREACHING, WHAT IT IS.

The preaching of the gospel, however legitimately allied to natural and mental acquirements, must always retain the mark of crucifixion. It does not become us to be orators. There is an element in human eloquence, which is not according to the gospel of Christ. Preaching is more than an exposition of Scripture; it is a *reproduction of Scripture*. It is the Word of God, and it is inspired, though not as the Scriptures,—in which there is no admixture of sin and error, and which remains always the standard by which even apostolic preaching is judged (Acts xvii. 11). The gospel is preached with the Holy Ghost sent down from heaven. It brings light, it produces faith. What the preacher describes, the Holy Ghost reveals and bestows upon the hearer.

HEAVEN'S INHABITANTS.

Jesus is in heaven as a Man that can be seen in God; the Father is represented in Jesus. The angels and the spirits of just men made perfect are also in heaven; when we draw near in prayer, we behold also the dead saints who have fallen asleep in Jesus, for the dead also are linked to Jesus. We have no description of their place or condition; but this we know, that they praise and adore God; they are near to heaven, and whatever mysterious mission is assigned to them, it is theirs to offer unto God.

THE APOSTOLIC CHURCH.

The history of the Apostolic Church is the guide-book of the Church in every age—a Church full of joy and peace—the home of Love. Full of spirituality, and yet with the combination of liberty and order, all gifts were encouraged. The first great object of the Church is worship. The spirit of worship ought to manifest itself in all things connected with our assemblies. It is from worship, from communion with the Father and the Son, that the congregation is to go forth into the life of the week. The Church, renewed every Lord's Day in her resurrection-life, will then, during the week, live and work for the Master.

THE CROSS.

Without the Cross there is no Christ. The Lord is called Messiah, Anointed, because He is the true, perfect, and all-sufficient Prophet, Priest, and King. In this threefold office, Christ is the only Mediator between God and man; in this threefold office He brings light, love, and life to our hearts. These three offices comprise His mediatorial work. They are inseparably connected one with another, and they all culminate in the Cross. His whole earthly life was a preparation for this Priesthood. It was on the Cross that He offered Himself a Sacrifice to God. He entered into the Holy of Holies by virtue of the Blood which He shed upon the Cross. Our Lord was continually looking forward to His death. While other men look upon death as the limit and

termination of their work, Jesus regards His death as His great, His all-glorious work, the source and commencement of His true and eternal influence.

AFFLICTION AND ITS BLESSED INFLUENCES.

Affliction is a school, but the Holy Spirit is the Teacher.

First, the full use of affliction is to make a man examine himself before God, and in doing so David found not only his sin but his sincerity. His heart was loyal to God, and though His gifts were withdrawn, the Giver was still beloved. Secondly, affliction gave David a strong heart. There is a paradox. Who has a strong heart but he who has a broken heart, who loathes himself, and whose strength and joy is in the Lord of Hosts? Thirdly, affliction developed the meekness of David. There was only One who needed no trials to humble Him in the sight of God; and when John saw Him coming, a hero from the fight, he saw Him as the Lamb. Fourthly, affliction taught David patience. What is patience? It is not indifference; it is not insensibility; it is the standing erect of a strong, sensitive soul, under the burden which God sends. It is to see the hand of God and kiss it. It is the exercise of faith, never doubting the goodness of God. In this patience there is *hope*. There are many standards of suffering. First, I must suffer. Secondly, I am willing to suffer. Thirdly, I can suffer, God strengthening me. Fourthly, I am privileged

to suffer. I glory in tribulation. "Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed." Affliction worked in David, humility, contrition, strength, meekness, patience.

KEEPING THE GARMENTS ALWAYS WHITE.

God always told the Jews that they polluted themselves, by coming into contact with the idols of the heathen nations. What are idols to us now? The religious opinion of the world, the false doctrine of the world, relying on outward things, the standard and the custom of the world, the sinful practices of those around us; we must live in the world, but Jesus prays, "keep them from the evil." Christians must keep themselves "unspotted from the world," and this can only be done in a twofold way; firstly, by not touching the defiling things, abstaining from them; and secondly, when they touch you, by immediately resisting them. The command is to keep our garments always white. White is the brightest, most sensitive colour, shows most quickly and distinctly any touch and soil. We must have a high standard—pure, even as Christ is pure; not clean only, but *white;* this signifies the perfection of the Lord Jesus,—*always*, not occasionally, but *always*. Do you ask, if there are such sources of defilement within and around us, how is this possible? Answer: We must *always be washing them.* This is the only way, continually going to

Jesus, and asking Him, by the power of the Holy Ghost, to apply to our heart the power as well as the merits of His all-sufficient atonement. This implies sensitiveness. The experience of the Christian must always be that he becomes more alive to the impurity of the world, within and around him.

THE LORD'S SUPPER AND THE PASSOVER.

The institution is mentioned in the three first gospels, but not in John. It is omitted there for three reasons, but chiefly because throughout John, more than any other part of the New Testament, the spiritual meaning of the Lord's Supper is dwelt upon. Jesus is spoken of as the Bread of Life and the Water of Life. It is extraordinary that this ordinance, so simple in itself, has been so misunderstood. Jesus gave it as a plain explanation of something more difficult, and instead, *it* has been made a mystery. The Romish Church has made it a sacrifice, while the sacrifice has been once made for ever. But, what is still more wonderful, people have made it a cause of discord and separation; while it is intended as a feast of love and union. People will hear the Word preached, join in prayer, and yet not break the bread and drink the wine together, which shows that they do not see that it is the Lord's table, and not the Presbyterian, Episcopal, Independent, Baptist table; and while they are meeting together, they are all the time spiritually partaking of the Lord's

Supper, by feeding upon Jesus in their hearts by faith. It is often celebrated unlike a supper, people going few at a time, kneeling at an altar. Altars should be done away with. There is no priest but One, God's High Priest, entered into the heavens for us, except in the sense of Revelation i. 6. The true idea is that of a supper, a family brotherhood gathered together, with Jesus Christ as the Head, presiding by the power of the Holy Ghost. It is also clearly connected with the Passover, thus linking the Old and New Testaments. "With desire, have I desired to eat this *passover* with you." The Passover was a united family festival, where the father presided, and at a certain part of the feast, the youngest asked the meaning of it all, and the story of God's love and mercy was given. Luke xxii. 16th relates to the rejoicing before the God of Israel as a united family when they are restored, and the 20th verse to the cup of benediction. "This is the New Testament in My blood." Jesus wished to assure them that though He was going to ascend into heaven, yet He was still to be their Head, and the real presence they would still have, though He was to be in glory. And to assure their hearts that He, their Master, was still present with them, they were to break bread and drink wine in remembrance of Him.

ASSURANCE.

There come times when all your past experience seems taken away from you. You can't remember;

at least you can't appropriate, you can't realize it. It is as though we had never ate and drank of what Christ gives us. We have no joy with which to rejoice. This also is an experience, through which all God's people have come. This is the wonderful thing in the Prophets and Psalms. God does not put before us the image of His saints as they *ought* to be, but as they *were*—all their tears and failings and complaints and feelings of desertion and groanings.

I fear many things are said of assurance that never ought to have been said. It is very difficult to speak of assurance, so as not to distress the truly godly, and not to puff up those who think they are rich and have need of nothing. The Lord will satisfy the hungry; He will raise up those that are bowed down; He will feed them just because they are hungry; He will strengthen them, just because they are weak.

After Jacob had gained the victory over Jehovah and been called Israel, how did he go on all his life? Not as a hero triumphant, but he went halting. Many would like always to be singing "Hallelujah!" to have entered already the land of promise and glory, to put aside the weapons of their conflict. So was it not with the old saints. Don't you be discouraged when you are weak, when you cry out of the depths in your helplessness, when you experience that there is another law within you, striving against the Spirit of life within. The Lord is revealing to you your weakness and

nothingness. Jesus is cleansing and sanctifying and comforting and strengthening you. He is saying afresh to you to-day, "Thy sins are forgiven thee."

GOD IN THE OLD TESTAMENT.

In the character of God, as described by Moses and the prophets, there are two elements which it is difficult to combine—that *God loves the sinner*, and *God abhors evil*. God is justice, holiness, and truth. At the same time He is infinite tenderness, mercy, and compassion. It is difficult to know which element is brought out most strongly in the Old Testament. Where will you find such expressions as you find in Moses, the Psalms, and Prophets, about the tenderness of God, (if I may so speak,) the sufferings of God? "You have *wearied* Me with your transgressions." "How shall I give thee up, Ephraim?" "Oh, that My people had hearkened unto Me, I should soon have subdued their enemies," &c. And the same tenderness and compassion which is manifested in Jesus, is also in Jehovah. Jesus sighs and weeps over the ravages of sin, and over human suffering. It is what Jehovah does in the Old Testament. If the holiness and compassion of God are to be reconciled, it is evident that the sword must fall upon some one, and how wonderful it is, when we see in Jesus, God and man, the love and holiness of the Father, the tenderness and compassion of the Father—unite, and in our nature, for our good, in our stead.

UNION OF CHRISTIANS.

The union of Christians is marred not by giving too much importance to little things, but by not keeping sufficiently prominent the great things. Did it ever strike you that the early Christians also differed on minor points, for which now-a-days it would be thought quite necessary to make a new sect? but they were so absorbed in thinking that they knew God as their Father, that Jesus was their Saviour, that they were possessors of the Holy Ghost, that nothing could separate them. Thus it is that when we go to a meeting where Christians meet *as Christians*, we feel as if we lost our asthma, we can breathe.

Christianity without Christ does not exist. There is nothing in it, except as you connect it with the living, risen One in heaven.

JOY PRECEDES PEACE.

The first thing that God gives us is joy, and then out of this joy comes calmness, fortitude, equanimity. Paul says, "Rejoice in the Lord, and again, rejoice"—and then afterwards, "Be careful for nothing." It is perfectly correct that we have joy and peace in believing, but joy comes first. How can I be in peace, and calm, and quiet, in the midst of all that disturbs me, unless I know that I have something much better, and more glorious; unless I know that I have found the pearl of great price, that I possess a better country, that is a heavenly?

When we first believe in Jesus, joy fills our hearts; we are delighted, astonished;—how beautiful, we say. Then comes peace. God will console, will keep, will strengthen; and in all after difficulties it is the same. Let the joy of God fill our hearts, and we are at peace. Therefore the only ordinance that is of continual recurrence in the church is festival, not fast, so that in the wilderness we sing praises and give thanks, because all is of grace. God is indeed our portion; but it requires faith to rejoice in God. If we can in any wise take hold of this, "God is mine"—only think of it!—then surely we shall rejoice.

THE WONDERFUL TENDER LOVE OF GOD.

Let me ask you, Have you ever thought of this wonderful, tender love of God? God has to be so gentle and tender with us, to put away everything that can ruffle our hearts or minds, to speak to us as it were with hushed breath, to have the tenderness of a nurse dealing with the peevishness of a little child. He touches us with the delicacy and tenderness with which you would touch one, covered with wounds and sores. God invites us so simply; just asks us to turn round to Him, as if He existed for us. Can any one say to God, "True, you invited me, but in such a way that it hurt me. I knew you would receive me, but I thought it would be with fault-finding"? Can any one say that? It is wonderful how God says to us, "Only come to Me, only turn to Me,

only give Me a look," and if we look unto Him He receives us.

The Rock of Ages, Jesus, is not of yesterday; His goings forth were of old. "Before Abraham was, I am." By Him the world was created, and before creation the Eternal Wisdom was with the Father, and was His delight. Older than time, stretching back into eternity, "Jesus Christ is the same, yesterday, to-day and for ever."

In the Eternal Counsel of God, before the foundations of the world were laid, He was the Lover of mankind, and in the fullness of time He went forth, full of compassion, and died upon the cross for sinners, that He might give eternal life to all the poor and needy that put their trust in Him.

GOD AND SATAN.

God draws; Satan only tempts. All the evil influences which prevent our approach to God do not deserve to be compared with the attractive power of God. I dare not speak lightly of the innate love of sin and the world, or of the tendency of fallen human hearts to gravitate to the earth, or of the force of habit, or of the fascination of that enchanted ground, this present age, which lulls us to sleep, or of the subtlety and power of Satan. No; these are great and potent influences, but nothing when contrasted with God. Satan, and all evil under and with him, cannot prevail. Satan is powerful, but not omnipotent; he is cunning, but neither omniscient nor wise. He has an ally

within us, even sin; but he has never yet understood a human heart. God alone can search the heart; He alone can draw it, can open, can melt, can fill it. Satan has no right, no claim on me, on my nature, on my will, on my affections. However wicked and polluted a human being may be, it is not his *nature* to be evil. And though he be so degraded as to feed the swine in the far country, that dark citizen has no real claim on him, and no true affinity with him. Man's heart was created for the love of God, and will only be happy there. The eye of His soul was made to behold the sun, and to rejoice in the light. And fallen though he be, his very mercy proves his original grandeur. Let us remember that God created man in His image. Let us never forget that at the right hand of God is the Man Christ Jesus. Let us behold ourselves not in the wreck and ruin of our fallen condition, not in the mirror of the world and of Satan, but in the mirror of the hope of the resurrection, when the purpose of God will be fulfilled in us, and we shall be conformed to the image of His Son. When the transforming power of the precious blood of Christ shall be made manifest on the resurrection morn, then shall arise, with transfigured and spiritual bodies, true human beings full of love and truth, without a single spot, blemish, or wrinkle, holy and pure, like Christ. If it be so, look upon evil as judged, condemned, and slain; upon Satan as bound and cast out. He cannot draw, he cannot reach the

inmost depths of yourself; he has no right over you; he has no power except the power you give him. Only resist; only show your face as conscious of your Divine origin; only adore God, and Satan, powerless and abashed, will flee from you. There is no real connection between us and Satan.

Ah! how different it is with God! He is the Magnet. We are His offspring. He is able to *dwell* in us, and to make us dwell in Him. He draws with an irresistible power, and yet He does not force or compel us; He sets us free when His love subdues our heart. He restores us when He takes possession of our souls. He is our rightful Lord; He alone is the King whose it is to rule, and His rule is love.

THE JEWS.

There is a Book different from all other books. There is a nation different from all other nations. There is a Man different from all other men.

There are about seven millions of Jews existing at the present time. That they are the descendants of Abraham, and Isaac, and Jacob, is beyond all doubt and question. Other nations have passed away. Though speaking the various languages of the world, and accommodating themselves to the various usages and customs of the nations among whom they live, they have sustained their national peculiarity, not merely their physical, but still more their mental and spiritual features. That they exist is a miracle; but that they are what they are is still more wonderful. In the field

of abstract thought they produced a Spinoza; in music, a Mendelssohn; in poetry and light literature, in politics, in the exact sciences, in every branch of thought and modern civilized life they have shown themselves quite able to compete with any nation.

FAITH AND PRAYER.

Amen is the voice of faith. We must pray not only in the name of Christ, but pray believing that we shall receive our requests; faith and prayer are almost the same. The vibration of faith is prayer, the music of faith is prayer, faith is the very soul of prayer. When faith becomes vocal, that is prayer. Take the case of Elijah: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." James (v. 17) explains the matter. Why have we so little faith in prayer? Because we keep that old philosophical idea, that prayer influences us, and not God; that it was all settled long ago, and our praying will make no difference; that we should pray and relieve our minds, pray till we are soothed. If that is true there need be no God to pray to. We might as well pray to the air. Prayer is to influence God. We must look on prayer as pre-ordained from all eternity by God to be a law, a force in the world, as much as any other force in nature or in history. Prayer is a link in the wonderful chain fixed in God's own love, on the one hand, and in man's action, on the other.

GENIUS AND SPIRITUALITY.

The natural or merely psychical man does not understand spiritual things. He deems them foolishness; earth and the lower sphere of reason and feeling satisfy him. But among the psychical men are some who break through the circle of nature and science into a higher region. We call these men of genius. But with all their power of thought and imagination, they cannot lift themselves above "the world." *Faith* alone is the victory which overcometh the world. The Spirit of God alone changes us into spiritual men. Genius is often, to the more thoughtful and noble-minded, the substitute for God's revelation. They know and love that which is "spiritual." And in many views and expressions there is necessarily a similarity between the man of genius and the spiritual man, because both are opposed to the lower sphere of the visible. But there is a radical opposition between the psychical man who has not the mind of Christ, and the spiritual. And as the age advances, the conflict between Christ's Church and the world will become more what it was in the Apostolic times; between the foolishness of God and the wisdom of man. Paganism, the worship of the created (spirit)—the self-sufficiency of man, αὐτάρκεια—man, being a god to himself—is the spirit of the world. Hebraism, or Jehovahism, and Hellenism, are the opposing principles.

THE BODY NOT THE CHIEF CENTRE OR SOURCE OF SIN.

There is no opposition between body and spirit; Christ has a body now, and yet He is Spirit. His body also is spiritual, full of glory, light, and power. There are spirits without bodies, and some of them are devils. "Carnal" is often confounded with bodily. Views are sometimes suspected as "carnal" which are scriptural and spiritual. "The end of all God's ways is embodiment," is a fruitful saying of Ötinger. God prepares a body for Christ. There is a place of glory for the glorified; there is an outward and visible kingdom yet to appear, ushered in by signs and wonders, even as there is a spiritual and invisible kingdom, which cometh not with observation. The two kingdoms are one.

THE APOSTLES MADE NO CONCESSIONS TO IDOLATRY.

The commission to teach all nations shows the universality of His power and claim, the unity of the race, the final conquest of the world. And so the Church planted by Christ is to be filled with love to all men. The commission is to teach. The Word of God is the lesson. This teaching or preaching was the great commission of the Church.

It was the highest office of an Apostle. Both Apostolic missions and modern missions have proved that there is no nation so sunk in idolatry and vice, so degraded and ignorant, but the Word of God is able to penetrate the darkness, with enlightening and healing power. The Word is

the sword; let it not be sheathed and rendered powerless, in the ceremonies and traditions and concealments of human adaptation and policy. The truth can make all men free; we have no right to bring them into our intermediate region of tutelage and bondage. How flimsy appear the defences of pictures and ceremonies, when considered in the light of Scripture! Did the Apostles, coming to idolatrous, rude, and uncultivated tribes, find it necessary to have recourse to images and ritual? Did they think it wise and right to keep the people in a state of infantine passiveness and mechanical obedience? Did Paul present to the idolatrous Ephesians half-truths, and give them a scanty instalment of the doctrines of life? No; he declared to them the whole counsel of God. The Church is a witness and light sent by Christ, and the Word, which she hath received from her Lord, she giveth to the world. The Church is where the Word of God is. The Reformers spoke very clearly and emphatically on the true character of the Gospel ministry.

THE APOSTLES.

Next to Christ Himself, there is nothing more wonderful than these Apostles. A general shows his discrimination, shows that he *is* a general, by appointing suitable men to different positions. The Lord Jesus set apart twelve men. He waited for the Father to send them to Him—men who should do His work after He had departed; so they had always to be with Him, because they

were to be witnesses for Him; pillars on which the Church is to rest; *great soldiers* who should go forth without swords to fight great battles. They were also to *perform miracles.* Jesus waited till His Father sent them to Him, and then He thanked God for them. He chose them with infinite wisdom. There was great variety of character among them, but one thing attaches to them all, even to Judas—*great energy and decision.* Very various are their characteristics; Peter warm-hearted and excitable: John and James, called the sons of thunder, very ambitious, but it was a good ambition; they wanted to sit one on the right hand and the other on the left hand of Christ in His Kingdom; and when asked if they could be baptized with His baptism, they said, "We can." There was Nathanael, called also Bartholomew; and Thomas, melancholy by the very force and intensity of his love. Of some we know nothing; let us learn from this that some do work, which no one knows about; it is not to be talked about; but still, if we only stand on the muster-roll of the great Master, it is there. Judas was also chosen? Why? What blessed lessons we have here! No one can fall into false security who remembers that, even among the twelve Apostles, there was Judas. Already had Christ said, "Ye shall sit on twelve thrones, judging the twelve tribes of Israel." Could Judas not say, "There is a seat for me as well as for the rest"? Dear friends, we may be among the number of the disciples, hear the precious promises, but still

we need the warning to be careful and watchful, "working out our own salvation with fear and trembling." There is no such thing as a title-deed way to heaven. We can't see our title clear, except *by constantly looking to Jesus.* What affection Jesus bore them! He was like a mother to them. He sometimes rebuked them for their ignorance and slowness of heart. Yet, notwithstanding all the sorrow they gave Him, how He treated them! He always left them at liberty. "Will ye also go away?" He had fastened them to Himself. How He *delighted* in them! How eager He was to praise them! Learn how magnanimous He is, notwithstanding all our faithlessness and sin. The Lord Jesus trusts us. He wants to bring out the peculiar grace and treasure He has entrusted to each of us. "Whom say ye that I am?" He expects their answer will distinguish them from the rest—they will have a different view of Jesus, the Son of man.

"THE WORLD."

The world is often spoken of, and it is an expression that is used very superficially; but we should know what it means. God loves the world; it is very beautiful and very good. Not nature only, but the various institutions among men; God has Himself created the family, the government, the power with which He has gifted man, his intellect and imagination, and the powers which result from the combination of men. God loves all this. He honours it, and stands by it. Whenever we see

anything orderly, sensible, disciplined, it is of God, even though it be among the unconverted. There is a sense in which God loves the world—science, art, politics, and knows all that is going on. There is a sense in which God hates the world—all that is sinful, unholy, impure. So far as the world is based on God's creation, He loves it; so far as it is based on the fall, He hates it.

The first danger is, to say that all material things are worldly—science, art, commerce, army, navy, &c. Not so; they are God's institutions. He is not an enemy but a friend to them, and in this sense it is the duty of a Christian not to be cowardly, but to go in and take possession. True! it is a lower sphere, but God has put us there, and He influences us, by all around us. The Church is to keep separate from that which is sinful; but what is sinful? We must not think we are keeping separate from the world, when we absent ourselves from a certain society, and things in it. There was a time when Christ said, "Get thee behind Me, Satan," so that we may be in the society of Christ and His apostles, and yet in the world. Ambition, lust, self-assertion, cowardice, there are a thousand different manifestations of the world, and from this "world" you are to keep yourselves. You might steep Jesus right into the world, and it would not affect Him. He was not afraid of it, for wherever He went, He caused light and blessing, power and life to arise there. I know there is a great and immense difference between Him and us, and between different Christians too. We are to fight,

not only against the world around us, but the world *within* us, and in proportion as we overcome the world within us, we shall be able to exert a good influence on those around us. There is such a thing as morbid scrupulosity; there is a disease among professing Christians, one that sees small things appear large, and large things appear small; but Jesus never loses the right balance. A Christian should be like a safety-lamp, able to go into noxious vapours, and yet remain separate from them, by prayer, humility, and the love of Christ—he himself giving light, and yet being in safety, undisturbed, untouched by them. The Church is compared to fire in the midst of water, sheep in the midst of wolves, holiness in the midst of sin, heavenliness in the midst of earthliness; it is wonderful, how the Lord does preserve His Church. There is only one Church; and Jesus, the Son of God, is the foundation on which it is built. When I was baptized, I did not think I was baptized into any particular sect, but into the Church of Christ, and it is blessed to remember that all faithful disciples make up one great and glorious body. . . . Jesus sends us that we, as human beings in the different places assigned to us, should show forth the mind and the will of God. I know it is difficult, dear friends, but God encourages us in it all. Why did Jesus live thirty years upon the earth, unknown to any but as the carpenter, a good son, a kind brother, industrious, One who adorned His profession of faith in God; as One who studied and exemplified what He described in the Sermon on

the Mount? Love, He tells us, is the fulfilling of the law. As Pascal has said, "No amount of matter can produce thought, no amount of thought can produce love; as thought is above matter, so is love above thought." So let us strive to love, for love comes down from God the Father, through Jesus, by the power of the Holy Ghost; therefore we must abide near to Jesus.

Love is the enemy of the world—which is wilful and self-concentrated. If we walk in love we must overcome the world, both within and around us.

PREACHING CHRIST ACCORDING TO THE SCRIPTURES.

The first thing that strikes us is, that we preach a Person. We hear the voice; we behold the countenance of a Person. "I am the Lord." "Look at Me." "Return unto the Lord thy God." "I am thy Shield, and thy exceeding great Reward." In all Old Testament history we behold God; not Deity, an abstraction, a Divine power—but the living God; not God hidden in impenetrable darkness—but God, as in condescending love He seeks and saves man, making known His name and showing His face. In the New Testament the same supreme, central, and all-pervading position which is given to Jehovah in the Old is assigned to a Person, whose name is Jesus. (2) If we preach a Person, and, as need scarcely be added, a *Divine* Person, for it is inconceivable that the messenger of God to man should be a creature ever so exalted and perfect, we cannot truly understand Christ, except by Divine revelation. No man can under-

stand Christ—even since Christ has lived and died; and without the help of the New Testament Scriptures—unless He is revealed to Him also by the Spirit. Here lies the source of all pseudo-Christianity. A Divine person is understood only by a Divine revelation, of which Scripture is the record without, and the Holy Ghost the illumination within. To preach Christ means to preach Christ *according to the Scriptures.* (3) If Christ is a Person, the Son of God, and if He is to be preached according to the Scriptures, then to preach Christ means to preach Christ *crucified.* The death of Christ as an atoning sacrifice is the very centre and heart of PREACHING CHRIST. The Cross of Christ is the meaning of all; the central point from which radiates Justification, Sanctification, and the Future Glory. God hath given to us the ministry of reconciliation; and by reconciliation nothing else is meant but the expiatory substitutive death of Christ. This is the GOSPEL.

To the world our message is—Christ crucified: to the believer—Christ risen. The crucifixion took place before the world; the resurrection, in secret. It is perfectly true that if Christ had not risen, the Gospel would *neither* be true, nor would it be a living and vitalizing power; but the *Gospel itself* is—CHRIST DIED FOR THE UNGODLY. The significance of the resurrection is that Jesus, the Christ, our Substitute, was raised. He lives and sees His end, because His soul was made an offering for sin. He shall divide the spoil with the strong, because He poured out His soul unto

death. "I am He that liveth, *and was dead*, and, behold, I am alive for evermore." The glory of the Risen Lord as Prophet and royal Priest can only be seen in the light of Golgotha. Even the glorified saints cry, "Thou wast slain, and hast redeemed us to God by Thy blood." Preaching Christ crucified is the only way in which His life and ministry can be understood. The glory of Christ's life was, that for the glory of the Father and the salvation of sinners He became man, and having become man, went in the path of humility; always looking forward to, and at last enduring, the death of the Cross. In this light alone we truly behold the Lamb without spot and blemish. Thus we are to preach Christ crucified; not to the exclusion of His life, but to the inclusion and true possession of all that is in Christ. (4) For we preach not the crucifixion of Christ, but CHRIST HIMSELF. Christ yesterday, to-day, and for ever. Christ as Prophet, Priest, and King; Christ in His humiliation, and Christ in His glory; Christ the Lamb fore-ordained before the foundation of the world, foretold by the prophets, welcomed by the godly in Israel—a Person, true man and yet true God, in whom we possess the Father, and from whom we receive the Spirit.

In preaching Christ, three things are to be borne in mind—(1) Christ is *absolutely necessary*. (2) Christ is *absolutely sufficient*. (3) Christ is *absolutely accessible*.

Modern preaching lacks power mainly in this fundamental point—that Christ is absolutely neces-

sary. The grandeur of the Remedy cannot be seen, unless we know something of the depth of the Fall. This expression—the wrath of God—is an expression most obnoxious to the present age. True! God is love; but that very love must hate sin. He is a consuming fire. Thus it was that Christ died not the death of a martyr; but He felt death in its penal connection with sin. The severity and love of God were revealed in the Old Testament, but made bright and intense in the New. It is from the lips of Jesus we are taught the judgment of everlasting destruction from the presence of the Lord. Christ is absolutely sufficient both for the present and the future. Our adoption is not merely legal, but real. Everything is given us with Him, and each believer has an everlasting and blessed existence. And Christ is accessible. What appears easy in theory however is difficult in practice. There is the difficulty of taking in the idea of FREE GRACE — the dread of contact with God; the shrinking from having anything definitely concluded between God and us. The Church of Rome has illustrated these three tendencies. She places the narrow path, good work, ceremonies, &c. before the strait gate; she places God and Christ at a great distance, with mediation between; and instead of giving present salvation, she substitutes an indefinite hope in herself, after thousands of years of purgatory. There is no difference between Jesus on His heavenly throne and Jesus when on earth. This is the glory of Jesus at the right hand of God, that He receiveth sinners. He is now a merciful

and compassionate High Priest. The name He bears, Jesus, means, in the words of David, "He shall redeem Israel from all their iniquities." Christ is absolutely essential; He is all-sufficient; He is willing to receive sinners. This is the message of the preacher.

"EXCEPT YE BECOME AS LITTLE CHILDREN."

1. Look first at the *docility* of childhood! It is constantly being taught, corrected; rules and laws are given to it which are received with all simplicity, without thinking them strange or hard; and the continual influence of a stronger mind and more powerful will does not raise up a wall of separation between the child and its teacher; but, on the contrary, is a sweet link of affection, the strength of which nothing can weaken, and the sweetness nothing can embitter. How soon do we lose it; how impatient are we that God should be a continual influence in all our ways and works, that He should be brought into the minutest details of our life; with what a bad grace do we become disciples, learners; how far from the docility of little children!

2. The *earnestness* of childhood. A superficial observer would say it was not so; that a child is fond of mirth and laughter, has no care for the morrow. That is true; but it is also true that the characteristic of childhood is solemnity and earnestness. Have you ever noticed how solemnly they will listen to a history of self-sacrifice, loyalty, and love; how easy it is for them to believe in

things spiritual and eternal; how simple and direct their faith in God; how they at once apply the rules of the Word of God to the course of life before them; how immediately they expect an answer to prayer? How different is it afterwards when we have grown wise and become young men and women (and our young men and women are the most sophistical portion of the human race); how we pride ourselves on our knowledge that we understand the motives of men! To the things of God we become calm, languid, sceptical, undecided; and to the things of the world, prejudiced, eager, excited, intoxicated. "Except ye be converted, and become as little children."

3. The beautiful *frankness* and *unsuspiciousness* of childhood. It does not see why it should disguise its thoughts and feelings; or why it should have such deferential reverence to a rich man or a learned man; it breathes as yet the fresh air of the woods, instead of the sickly scented air of our civilization; it distinguishes the excellent and the beautiful, whatever shape it may wear. How different it is afterwards!

4. The *helplessness* of childhood. A little child is so conscious of its helplessness; it is so easy for it to be humble; to say thank you, to appeal to you to do an act of kindness; it is not difficult to stoop; its natural attitude is sitting at the feet of the Master and those representing Him.

5. A child *lives in the present*, is not anxious for the morrow; a disappointment does not crush

it; it springs back again, because the undercurrent of its life is joy and confidence.

6. In childhood there is *a distinct idea of Divine justice.* Tell a child a story in which the wicked go unpunished, and it is disappointed; its tiny conscience rebels, and there is no difficulty in feeling that the motive of punishment is love, and so it is able to return again with perfect confidence to the love and tenderness of its father, knowing that love is the deepest of all parents and teachers. Are your children teaching you?—for only then will you be able to teach them. Many will say I am idealizing; of course I am. What is the use of the Bible if we could not idealize? To see beneath the surface must be given to us by the Spirit of God. What I have said does not exist in any child in perfection, nor alone, but is mixed with much that is not beautiful, but ugly, the consequence of our sinful, fallen condition. Remember what Christ says, "as *little children,*" humble, docile, not self-reliant, believing in the love of God spite of all chastisement and affliction; joyous in His favour, rejoicing to serve Him; knowing that to serve Him is perfect freedom.

7. Let us look at the *limitation of childhood.* Paul refers in one instance to his childhood in that wonderful chapter on love—1 Cor. xiii. 11. Let us remember that we are but little children in relation to God and eternity, and therefore I am not astonished that in the Bible there are many doctrines I cannot comprehend, many sentiments I cannot reconcile. Why should we be alarmed

or have our faith shaken by our difficulty in comprehending the whole counsel of God? On the contrary, it is at once an exercise and a confirmation of faith. If the Bible was not wonderful, I could not believe it; if it was not mysterious, I could not accept it; if it was not great, I could fathom *it*, but now *it* fathoms *me*. We are little children. God is our Father, and the Bible His Word. If I only know that I am His child, then it is easy to believe, in spite of all that is mysterious, but not because of it.

8. The *contrast* of childhood. We are told in malice to be children; but in understanding, in courage, in loyalty, in service, we are to be *men*, not tossed to and fro by every wind of doctrine. Let us beseech you, in the name of the Apostle who thus writes, and of the Lord who inspired him, to quit yourselves like men. It is taught us in Scripture, and confirmed by the experience of the Church, that where there is most of the simplicity of childhood, there is the greatest manliness in the service of Christ. What a blessed thing it is to be a child of God! It contains the humility and simplicity of a little child, the ardour and earnestness of youth, the peaceful security of old age (1 John ii. 12—14). There is no true man but a Christian; but he is a true man, for he is infant, youth, and old man all in one, because he is a man in Christ Jesus.

Dear friends, *are* you the children of God? Do you love God as your Father? Is that world a reality to you? The children of the world are

always saying that God is their Father; but to them it means only that they may do as they like—hoard up wealth, fritter away the precious time; that it does not matter whether they love Jesus or serve Him; and they will secure themselves by saying, "God is a Father." I should not like to have such a Father. If my Father is indifferent whether I love Him or His Jesus, that is no Father to me. Oh, repent, turn back from this miserable empty life, that can only end in death! Don't believe there are any insuperable difficulties to be overcome. God is willing and waiting to receive you. Jesus is ready to welcome you. The Holy Ghost is just at the door of your heart, that He may enter in and cry Abba. Only *be* a sinner. Go out of the circle of death unto Him who has said, "Come unto Me." May there be none of us here who are not members of that family who are washed in the blood of Jesus, and renewed by the Holy Ghost! But we must be convinced of it even now; we cannot remain in doubt of such a thing, but must immediately, when we see the heavenly vision, without conferring with flesh and blood, run into the open arms of the Father, that He may enfold us,—to keep us in eternal security for evermore. May the Lord by the Holy Ghost give joy to all His believing children, and convert all, for they need conversion, who do not believe in Jesus! Amen.

THE CHRISTIAN'S HOPE.[1]

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—1 John iii. 2.

HOPE, like faith and love, is a grace given by God and implanted by the Holy Spirit. Faith is the gift of God. Love to Christ is the gift of God. Hope is the gift of God. Hope is as essential as faith and love. In fact there can be no real faith in Christ, there can be no real love to the Saviour, unless they be accompanied by hope. For what is it that we believe? We believe that Jesus has saved us. Saved from what? From the wrath to come. Saved us unto what? Saved us unto eternal glory. Both the wrath to come, from which the Lord has delivered us, and the eternal glory, which is to be our portion, are things of the future. We look forward unto them in hope. If we believe in Jesus, we must have hope. If we love Christ, we must have hope. For if we love one and he is absent from us, our great desire is that we may be united—that he may come again unto us, and that he may then take us into such fellowship with himself that we can never more fall away from him—that we can never more be separate. If a man says he loves Jesus, and he is indifferent about the return of Christ, or about heaven, or about being united with Christ evermore, that man's words are vague.

[1] Preached on Sunday Morning, December 31, 1871, in St. Mark's Presbyterian Church, Greenwich.

We have received eternal life, and yet we have not received it. We are saved, yet we are only saved by hope. We have received grace, and yet the Apostle Peter exhorts us to be sober, and to wait for the grace which is to be revealed unto us at the coming of Christ. We are made children of God, and yet the Apostle Paul says we are waiting for the adoption, that is, the redemption of the body. We have received the great salvation, and yet that salvation is only the end of our faith, and shall be given to us at the coming of the Lord Jesus Christ. We are glorified, because those whom God hath called and justified He has also glorified; for the spirit of Glory is resting upon us; and yet the glory hath not yet appeared. We are looking forward unto it. So that in all things, in every respect, beginning with the most elementary manifestation of the grace of God, and ending in that which is its consummation, we have already the germ of the future; but the fulfilment of that germ we have not received, and, like all the creatures round about us, we are groaning and travailing in birth—for our own birth—that we should be made manifest in Christ. When Christ shall appear, when Jesus Christ shall be sent again from heaven in the hour which God has appointed, then shall we obtain the end of our faith, namely, our perfect and full salvation. So are we bound up in Christ, inseparably from Him, that all His history is as it were repeated in us, and that we cannot be complete until the whole object of God has been perfected in Him. When we think of the birth of the Lord Jesus Christ, we say, "We are saved,"—"Emmanuel, God with us"—and yet we know that salvation is not complete. It has only begun. For it is necessary that this child should grow, that he should be obedient unto the law, that he should be the perfect servant of God upon earth. When we think of what Christ has been for thirty-three years upon earth we say,

"Here is our Representative; here is the Lord our God who saves us," and yet we know it is not complete; for it is necessary that He should die upon the cross. And when we see Him upon the cross, then we say, "Here is our salvation! Here is the Lamb of God that taketh away our sin"; and yet we know that our salvation is not complete; for it is necessary that if He died He should rise again from the dead. And when we see Him rise on the third day, we say, "Behold Christ the first-fruits of them that slept—the quickening spirit,—the Second Adam." And yet we know it is not complete; for He must ascend again, and He must take up His position as the Son of man at the right hand of God, there in heaven to appear for us. And when we see Him at the right hand of God, there, we say, "Behold the Lord our Righteousness! We are seated together with Christ in heavenly places." And yet then it is not complete; for even Christ Himself is looking forward, waiting and expecting, until the time when He shall come again; for then only shall the purpose of God be fulfilled in Christ and in the Church. When He shall be made manifest, we also shall be made manifest with Him in glory. So, where Christ is, there His servants are to be. We must follow Jesus Christ.

Now the promise that is given unto us is this—At present it does not yet appear what we shall be. "We shall be like Him," when Christ appears. And the reason why we shall be like Him is because "we shall see Him as He is." These are the two great promises given unto those that love Jesus Christ, that believe in His Name, and that have become the sons of God through faith in Him. They shall be like Him, because they shall see Him as He is.

Now, as we have seen already, this must have already its beginning in us at present. To a certain extent we must be like Christ even now, if we are to claim His

promise that we shall be like Him altogether. And to a certain extent we must see Jesus even now, if ours is the promise that we shall see Him as He is. Therefore, what is revealed unto us in the future is not something that is unintelligible to us; it is not something that is distant—away; but we have got already as it were the first-fruits of that which we shall reap; we have got already a foretaste of that enjoyment which shall be ours. We can understand it, because we have already entered into the possession of it, although we have not yet fully come to possess it.

Now this morning we shall consider the one promise, that we shall see Christ as He is, this being the ground upon which He has built the other promise, that we shall be like Him.

We shall see Christ as He is. There are two things to be considered here:—first, the object of our vision—Christ; and secondly, the manner of our vision, and there we must consider how we have it at present, and how we shall have it in the future.

Whom shall we see? Christ. We shall see Him as He is.

Now we already see Christ at present by faith. God reveals His Son Jesus Christ unto our souls, so that we know Him. But then we shall see Him as He is—different from the way in which we see Him now. What is it, then, that is at present imperfect in our vision of the Lord Jesus Christ? We see, the Apostle tells us, as in a glass darkly; but afterwards we shall see face to face. Jesus Christ is revealed unto us in His words, and in our experience and by the manifestation of the Spirit; and it is this same Jesus whom we shall see in the future.

Now let us first think of it in this light, that it is the same Saviour whom we shall see. That is the same Jesus Christ who is revealed unto us now in His Word, and who

is revealed unto us in our experience, whom we shall afterwards behold. When the Lord Jesus Christ rose from the dead, and appeared unto His disciples, He manifested unto them the same grace and the same love which they had experienced during the days that He was walking with them in the weakness of the flesh. There was the same condescension, there was the same compassion, there was the same sympathy. He appeared unto Thomas in condescension to the great weakness of the faith of Thomas. He appeared unto Peter, and He asked him, "Simon, son of Jonas, lovest thou Me?" He argued with them; He reasoned with them; He explained unto them the Scriptures. He not merely manifested unto them that it was the same body which they had seen dying on the cross, but He also gave unto them proof that in His mind, that in His disposition, that in His character, that in His dealings with them, it was the same Jesus of Nazareth who had attracted them, who had taught them, and who had borne for three years with such patience and with such long-suffering all their weakness and all their doubts. And, certainly, this is the great truth which is to be held fast by us—that it is the Lord Jesus Christ Himself, as He reveals Himself now to us by His Word and by His Spirit, who is to be manifested unto us in the future. There will be the same grace, there will be the same sympathy, there will be the same tenderness; and, if we have experienced now, in the midst of our sins and in the midst of the accusations of our conscience, and in the down-pressing feeling of our unworthiness, how in Jesus Christ there is nothing but grace and forgiveness unto all those that come unto Him; or, if we have experienced in our weakness and infirmity, how the Lord will be our strength in our affliction and our sorrow—how Jesus Himself is afflicted in our affliction, and bears with us as a compassionate and merciful High Priest; all this shall

be the same when we shall behold Jesus Christ in glory at His second coming, and through the ages that we are to be with Him. It is the same Christ according to the Word —according to the spiritual experience of the believer. All the saints of God shall rejoice to find when they go to heaven that all the promises of the Word and all the descriptions of Jesus Christ in the Word are true, and that God has not given unto us any other manifestation of Himself than that which corresponds with the reality and with truth. But, at the same time we cannot but feel that our knowledge of Jesus Christ—our perception of Jesus Christ—is defective; that it is imperfect, that it is unsymmetrical, and that it is dark. No person can say that he knows Jesus. However much God may have given unto us to see of Christ, however deeply we may have studied the Scriptures, and however varied our experience may be of the Saviour, it is impossible for any one of us to say we know Christ; but we all must say with the Apostle Paul, that it is our great desire and our constant effort that we may know Him; for in the Lord Jesus Christ there is the whole fullness of the Godhead dwelling bodily, and in Him there is given every manifestation of the character of God; so that we are not able to see all that is in Christ; so that we can only study and gather together, as it were by a laborious process, the different elements of the character of the Lord Jesus Christ, and combine them in our mind. We all must have experienced it when the Spirit of God leads us into different aspects of Christ at different times. For instance, sometimes we dwell much in our thoughts and in our meditations, and, more than that, it is deeply impressed upon our conscience and upon our feeling, that Jesus is God—that He is the Lord God; that He is infinite; that He is eternal; that He is the Word that was with the Father from everlasting; that He is holy; that He is omnipotent; that He is

omniscient; that it is impossible, as it were, to fathom the fullness that is in Him. We are filled with the sense of the grandeur and of the majesty of Christ. At other times again we dwell upon the humanity of Jesus; we remember that He was born of a woman; that He was a child; that He grew; that when He was a man He hungered and thirsted; that He was overcome with fatigue; that He sympathized in all things that were good and pure, with those that were around Him. We think of His benevolence, and of His affability, of all His kindness, all His readiness to bless, to heal, to forgive. And then we feel that the Lord Jesus Christ is indeed the Lamb of God, that He is gentle, that He is tender; that we can draw near unto Him with full confidence. Now while we are thinking on the Divinity of Christ and feeling it, and while we are thinking on the humanity of Christ and feeling it, we do not see Jesus as He is. We have only a one-sided view of Christ, and a one-sided feeling corresponding to that view of Christ. He is both God and man: He is both dreadful and awful in His majesty, and gentle and tender in His grace; but we have only a one-sided impression, and a one-sided feeling. We do not see Him as He is. Or again, if we think of Jesus in all His activities, it is impossible for us to see Jesus as He is—to take a comprehensive and therefore a true view of Christ—what He is in relation to His Father, the activities going upwards to God in the way of intercession; what He is towards the angels—what He is towards the Church—what He is towards unbelievers —what He is towards the inanimate creation. It is impossible for us while we are fixing our mind on one of these aspects, not to forget the others. We find it next to impossible—exceedingly difficult—to allow everything to have its just weight or just proportion. Or take the names of Jesus which are the manifestation of what He is

—His name Jesus—Emmanuel, the Lord our Righteousness; His name Melchisedec, and the great number of other names which God, in His great mercy, has revealed unto us in order that we may study to see Jesus—to know Jesus. Oh, who of us knoweth the name of the Lord Jesus Christ? We know something of different names of His; but who of us has got the power of combining them all? So again His first coming and His second coming. So again all the different types by which He is revealed to us—His character as Abel—His character as Enoch who ascended to heaven—His character as Noah—His character as Joseph, who, through suffering, goes to glory—His character as Moses, the true mediator, who speaks to God face to face—His character as Joshua, who leads the children of Israel into the promised land—His character as David and Solomon. Who is able to comprehend all these? In the history of the Church as well as in the history of each individual, we find, at different times, different aspects of Christ are held—true in themselves, but one-sided, defective. For instance, during the time of Romanism—the beginning of it—they were so impressed with the sense of the grandeur of Christ, the majesty of Christ, the divinity of Christ, that they said, "We cannot approach Him. He is so great, He is so infinite, He is so glorious, He is so holy; we are afraid to go near unto Him. Perhaps the mediation of angels, perhaps the mediation of saints who walk in closer communion with Him, perhaps the mediation of Mary His mother will be a help to us." Well now, the feeling that prompted itself was quite a correct feeling; but it was one-sided. Jesus is very great. The Majesty of Jesus is exceedingly awful. When we think of the Lord Jesus Christ, the Eternal Word, the only begotten of the Father, the appointed Heir of all things—when we read the description of Christ as it is given to us in the Book of

Revelation, surely we must all tremble; we must all be filled with awe; we must say, "Who is like unto Thee?" It is quite possible, dear friends, that we may be just as one-sided, and just as defective both in our views and our feelings, when we lay all our emphasis upon the meekness of Christ, and upon His gentleness—when we do not think of Him as the Lord and the Judge, as the great and mighty One who is equal with the Father. But in this they were wrong, that they did not see Jesus as He is, namely, that they did not see the manifestation of the glory of God in the mercy of Christ, in the willingness of Jesus to receive all—in His saying, "Him that cometh unto Me, I will in no wise cast out"—in the tenderness with which He receives all those who turn from wickedness, and are anxious to seek the living God.

Or again, view Jesus as the Justifier—as the Lord our Righteousness. Some people are so fond of saying—"It is all finished"—everything is done for them. Yes, dear friends, but then has everything been done *in* them? Jesus the Lord our Righteousness is also the Lord our Sanctification. In that He died, sin was condemned in the flesh, that we being acquitted might learn with the Lord Jesus Christ to suffer in the flesh; that the life may be a life of holiness, well pleasing in the sight of God. And when we say we are justified by faith, do we also remember that before we are justified by faith we are sanctified—we are set apart to be new, to be clean, to be unblamable in the sight of God—that we are justified not merely by faith, but by Jesus and by the Spirit of the Lord God—that God never says a thing which is not a reality, and that when God declares, "This man is just," He makes the man also justified? When God declares "This man I will look upon as My child," He makes him also His child, endowing him with the new nature, renewing him after the image of Christ, giving unto him

a hatred of sin, a love of that which is good and holy.

Yes, dear friends, the great thing is to see Christ as He is; that is, to see the whole Jesus Christ. And this is not given unto us here upon earth. We must always be upon our guard lest we become one-sided. Being one-sided, dear friends, is not a matter of small importance: it is a matter of vital importance. Here, on earth, we can only strive to know the Lord Jesus Christ, but there we shall see Him; we shall see Him as He is. And this is the most glorious promise that can be given unto us—to behold Him in whom dwelt "the fullness of the Godhead bodily"—to behold Him who is the delight of the Father, whom to see is the Father's great joy from everlasting to everlasting—to behold Him who seeks (?) His incarnation especially as becoming the well beloved Son of God, to whom God hath given to fulfil all His pleasure, and whom all angels and all principalities adore. Look, dear friends, and this is also one of our defectivenesses, one sign of our departure, as it were, from the fullness, and from the simplicity in Christ Jesus. When the Apostles speak of the knowledge of Christ—of knowing Jesus by the gospel—they cannot find words enough, they cannot find illustrations enough to show the sense they have of the grandeur, of the brightness, of the glory of the exceeding great preciousness of that revelation of God in Jesus Christ. To them the gospel does not seem such a simple thing as it does to us, and such a tame thing, and such a pale thing, and a thing which becomes tiresome and tedious when you hear it often repeated; but, on the contrary, they cannot find words enough to express the exceeding great brightness and glory of that revelation which God has given unto us in the face of His only begotten Son, Jesus Christ. The Apostle Paul says, "What can it be now? What terms shall be able to

express it? With what words shall we be able to designate that feeling and impression which we have got of the glory of Christ? If even the revelation of God through Moses—if even the reflection of the countenance of God upon the countenance of Moses—was so bright and so splendid that the Israelites could not bear to see it, and to look on the face of Moses, and he had to put a veil upon his countenance by reason of the greatness of that light, what will happen to us when we see the reflection of God on the face of His only begotten Son, Jesus Christ —when we see the reality of the glory of God in Him who is the brightness of His glory,—the face of Christ the Lord who appears unto us without a veil, but shows Himself unto us that we may see Him face to face?"

Now let me just appeal to you. Answer this. Is there anything in us corresponding to the feeling which dictated those chapters in the Corinthians which we have read together this morning? Do you think it such an overpowering and overwhelming glory to read in the Word of God about Jesus the Son of God? Do you think it such a remarkable thing that you should hear of Christ—that you should pray to Christ—that you should bend your knee before the Son of God who has become man, and who is your Saviour? Ah, dear friends, how little do we feel the power and the brightness of the glory of God in the face of Jesus Christ, His Son! How little trembling of awe and of rejoicing is there in our souls when we think of that simple truth, "God manifest in the flesh: the Word became flesh, and dwelt among us"—when we think of that blessed Name, the Name above every name given unto the Lord, that at the Name of Jesus every knee should bow in heaven and on earth and under the earth! We shall see Him as He is. Oh, that we may have here, at least, some things, some foretaste, some earnest of that great revelation which shall there be made unto us of the

Lord Jesus Christ in the fullness of His perfection, and in the fullness of His character!

Now there is a difference not merely in the object that we behold—Christ Himself and the whole Christ, but there is a difference also in the manner of our beholding Him—the manner of our beholding Him. I have already indicated that here it is through a mirror; and that here it is by an effort; and that here it is by faith; and that here it is in scattered rays which have to be combined. But there it shall be vision, an immediate, easy, joyous beholding of the Lord in His fullness. The Apostle speaks of the veil—the veil of Moses that is taken away. Unto the Jews there was a two-fold veil. In the first place, there was a veil on the face of Moses, and then there was a veil on their hearts. That is to say, the revelation of God was a defective one in the Old Testament times. That veil is taken away, and God has revealed Himself now without veil in the face of Jesus Christ, His only begotten Son. No man hath seen God at any time but the only begotten of the Father—He hath revealed Him. God has taken away the veil: God has revealed Himself exactly as He is in the face of Jesus Christ of Nazareth —in His life upon earth, in His death on the Cross, and His resurrection from the dead. "He that hath seen Me, hath seen the Father." Oh, what a wonderful thing it is that when we read the sweet story of old—the Bible narrative of the life of the Lord Jesus Christ—we behold there, God! This is God. This Jesus reveals unto us the Father. Every word that He speaks is an echo out of the heart of the living God. Everything that He does, every truth that He proclaims, every manifestation of His character He gives, is all a revelation of God. He and the Father are one. God dwelleth in light that is unapproachable and full of glory, but He has sent Jesus Christ to reveal unto us, and we behold the glory of God

in Him as the glory of the only begotten, full of grace and truth. Here in itself there is a test of the state of our mind. But the second veil was the veil that was on their hearts. The first veil was that the revelation itself was a defective one. God spoke by the prophets at sundry times and in divers manners with a veil. Now God speaks by His Son without a veil. But the second veil was on their hearts; that is, the veil of sin, the veil of selfishness, the veil of worldliness, the veil of unbelief, so that they did not see even the imperfect revelation, as now when they are reading the Law the veil is still on their hearts. And the second veil is also on the heart of every unregenerate and unconverted person. Why, dear friends, is the Gospel not plain, not intelligible, not attractive, not easy? Why then do so many people not understand it? God has taken away the veil. The face of Christ shines forth with splendour and glory. Then why do not people understand it? Because there is a veil on their hearts. Who puts that veil there? "If our gospel is hid"—if the message which we declare is not understood—if it is not accepted—if Christ is not seen in the Word, what is the reason? What is the reason? The Apostle explains it to us; and he, being inspired of God, explains it to us truly. It is that the devil binds people by sin, by worldliness—that he blinds them, and prevents them from looking at Christ lest they should see the glory of God in the face of His Son, and seeing that glory, should repent and turn from sin unto the Lord their God. That is the reason—not that the gospel is not plain. "If our gospel is hid, it is hid to them that are lost," whom the god of this world, Satan, blinds, lest they should see the glory of God in Christ. Now, both these veils are taken away. The one was taken away eighteen hundred years ago, when God sent Jesus into the world. The other is taken away by the power of

the Holy Ghost, when we individually are turned unto the Lord. Therefore there is a beholding of Jesus. And this shows unto us that the seeing of the Lord Jesus Christ is something that depends not merely on the object that is presented before us, but also on the state of him that is to behold. And thus we see that when we come to be with the Lord Jesus Christ, there shall be the perfect beholding of Jesus, because our hearts shall be perfectly delivered from that veil which is now upon them. As the Lord Jesus Christ says, "Blessed are the pure in heart, for they shall see God." Therefore, it is the condition of the heart, it is our spiritual and moral character in the sight of God, it is our faithfulness in that which God has entrusted to us, it is our fighting against sin, the world, and the flesh—it is this which is connected with our beholding Jesus Christ even now upon earth. But when we shall be perfectly delivered from the bondage of sin and of corruption—when there shall be taken away from us every weight, and that sin of unbelief which doth so easily beset us—then shall we behold the Lord Jesus Christ. We shall see Him, because He shall be manifested unto us in all His completeness; we shall see Him perfectly because the veil shall be taken away from our hearts, and everything that now hinders us from beholding. We see now darkly, as through a glass. So even the Apostle Paul had to confess. Now we can argue from the greater to the less. If Paul had to make this confession, how much more we; because, only remember the case of the Apostle Paul. He saw Jesus in the vision, not merely as we do in the Word and by faith; but Jesus appeared unto him. That vision of itself would not have been sufficient, because, as the Apostle Paul explains it, God revealed His Son *in* him. If Saul had merely seen Christ in the heavens, and heard His voice, that would never have converted him. What converted him was that

afterwards God by the Holy Ghost revealed in the heart and conscience of the Apostle Paul that Jesus was Lord and Christ, and that in Him alone forgiveness of sin and eternal life can be obtained. Notwithstanding all this, the Apostle Paul, with all his knowledge and experience, and with all the wisdom which was given unto him, and insight into the Word of God, confessed all his life that the great object of his life was to know Christ; and then he confesses that "here we see through a glass darkly, but then we shall see face to face": here we know only in fragments, but "then we shall know even as we are known." And therefore the seeing Christ as He is, is something which is connected with our life and our strength. And in this respect the use of the word in Scripture is different from our use of the word. We do not attach much importance to knowledge. We separate between knowledge and what is to be produced by that knowledge. We say a man may know a number of things, and yet it may not be of any good to him. But the idea which the Bible has of knowledge is something not merely of the intellect, or of the imagination, or of the memory. The knowledge of which the Bible speaks is a thing which possesses the whole mind of man and the whole character of man, so that the man that knows God possesses God. Why is it made a promise throughout all the prophets that the time is coming when all shall know the Lord? "Then shall ye know the Lord." If that knowledge was something merely of the intellect and of the memory, what great benefit or boon would it be? Why, it might only aggravate the guilt of man; for we all are aware of this, not merely to understand a thing in our mind, and to remember a thing with our memory, if it has no influence upon our character, is no real benefit, but only an aggravation of our guilt. But when the Bible speaks about knowing God, it means possessing

God. For instance, "This is our eternal life"—*what* is eternal life? "That they should know Thee, the only true God, and Jesus Christ whom Thou hast sent." Then this is not merely a thing of the intellect, but it is life; it is vital; it is a new existence; it is something which will change the whole man—this knowing the Lord.

Then, again, we are told that when we look unto the Lord Jesus Christ we shall be healed. Then this seeing of the Lord Jesus Christ is something that affects not merely the eye, or the understanding, or the mind, but it is something which takes altogether from one state of existence into another state of existence. "We shall know Him even as we are known." What is the meaning of that? Oh, we are not able fully to understand what the meaning of it is; but the meaning of it is this,—that we shall not merely see Christ, but by seeing Christ we shall more and more become one with Christ. It is the communion that subsists between Christ and the soul. It is the knowledge that He is ours and that we are His,—that all that we behold in Him is given unto us,—that He has taken hold of us even as we have taken possession of Him. That is the meaning of that seeing Him. We shall know Him even as we are known of Him. And thus it is that the promise that is given unto us will have an immediate effect upon us—that beholding Jesus Christ, we shall be like unto Him.

Notice, dear friends, a thing which refers to all the statements of the Bible. We take the words of the Bible, and we understand them according to the common use of the words which we make of them in our life; and therefore we find it necessary always to put a codicil to them, a caution, a supplement, to put them straight. But if we understood the words of the Bible as they are, as God wishes us to understand them, it would not be necessary to put any such caution. For instance,—"justification."

We explain the doctrine of justification by faith, and then we must add, "But a man that is justified by faith will lead a holy life." The Bible does not require that to be added. It is a matter that explains itself, because from the way in which the Bible explains justification by faith, he cannot but lead a holy life. Again, the Apostle John says, "Every one that hath this hope in him purifieth himself, even as He is pure." We would say, "This hope is set before you; it is a very glorious hope; but remember, you that have this hope ought to purify yourselves." The Bible does not say "*ought*" at all, because the Bible says if the man hath this hope he *will* purify himself. "Every one that hath this hope purifieth himself, even as He is pure." And so it is with the knowledge of God. If we understand it in the Bible sense, then all the consequences of it, as they are in the Bible, will naturally flow from it. He gives unto us salvation. How? Through the knowledge of His name—through the knowledge of His name. And therefore it is that, seeing Christ as He is, we become like Him.

What is the inference from that? That in proportion as we do see Christ we must become like Him; and in proportion as we are not like Jesus Christ we have never seen Him. It is not that you must add the second to the first, but the first does not exist without it. As the Apostle says, "If a man does not love his brother, he has not seen God." He has "not seen God." What does he mean by that? He means by that, that if he has seen God, he *must* love his brother. We say a man has seen God, but he does not remember that he also ought to love his brother. The Apostle does not say that. On the contrary, he says, "If a man does not love his brother, he has never seen God." Oh that we may enter into the reality of the Word of God! Oh, then we will find out, dear friends, that we have a great many things to learn—

things which we fancied we learnt years ago. What is the meaning of repentance? What is the meaning of conversion? What is the meaning of faith in Christ? What is the meaning of justification? What is the meaning of the new birth? What is the meaning of being washed in the blood of Jesus? Let none of us think that we have learnt these things, for in the Word of God the first and the last, the beginning and the end, are all inseparably connected. And while we are in the flesh, and while we are still learners and disciples upon earth, this must be our great and our humble task day by day—that we may know Christ—that we may *know Christ.*

And, in conclusion, let me say a word unto any among us who do not know Jesus, but who wish to know Jesus. What description can one give of the terror and the blackness and the misery of that second death, but simply to say that you will be *excluded from Jesus?* There must be darkness there, because Jesus is the light. There must be death there, because Jesus is the life. There must be utter helplessness there, because Jesus is the way. There must be intense ugliness there, because Jesus is the beauty. There must be everything inhuman there, because Jesus alone is the man in whom humanity can be restored. What greater joy can there be than to behold Jesus? What greater misery can there be than not to behold Jesus? Only think of that. However little you may know of Jesus, take it for granted: believe it on the testimony of God in His Word, and on the testimony of all godly men that have ever lived: all is in Jesus. All is in Jesus. To see Him is life and joy, and not to see Him is unspeakable misery.

Now if a man wants to see Jesus—and even those Greeks, with their imperfect knowledge, said unto Philip, "Sir, we would see Jesus." They had heard sufficient of

Jesus to arouse their curiosity. And you remember that little man Zacchæus, who was anxious to see Jesus,—how he overcame all difficulties. There was a sycamore tree, and climbing up that sycamore tree, he was waiting anxiously until Jesus should pass. And then see how the Lord Jesus honours and rewards and acknowledges even the slightest desire that is in the heart of a sinner towards Him; for when He came near to Jericho He looked up, and He invited and commanded Zacchæus to come down, not merely to see Him, to catch a passing glimpse of Him, but because Jesus wished to be his guest, and to abide in his house. Oh, do try and find some sycamore tree to catch a glimpse of Jesus; and when the desire of your heart is to see Christ, do not rest until that desire is fulfilled, and until you behold Him, the Saviour, the Sanctifier, and the Lord of life!

THE FEAST OF PENTECOST.[1]

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."—Acts ii. 1—3.

THE two points which occupy our attention this morning are, in the first place, the Jewish festivals; in the second place, the outward manifestations and signs which accompanied the gift of the Holy Ghost.

When God in His condescension became the Creator, He set into existence space and time. All space is to be filled with His glory; heaven and earth are to show forth His wisdom and His power. Throughout the whole realm of space the majesty of God is to be manifested from that centre which He has Himself appointed. "The Lord hath established His throne in the heavens, and His kingdom ruleth over all." And as all space is to be filled with God, so the Lord also is the Lord of all time. There are ages—dispensations—of immense duration, aion after aion. All those ages are to be filled with the music of God; and as God, the Creator, is the Lord of these ages, so Jesus Christ, the Son, is the centre of the ages, and the Holy Ghost is that Spirit which proceeds from the Father and the Son, who in all ages carries out the sovereign

[1] Preached in the Trinity Presbyterian Church, Ladbrooke Road, Notting Hill, on Sunday Morning, February 17, 1877.

counsel of God. From before the foundation of the world the Lamb of God was ordained, and, therefore, of all the immense space which God has called into existence, the most important and beautiful spot is that little hill outside Jerusalem where Jesus was crucified. And of all the ages and dispensations which from before the throne of God continue in succession, there is no time so important, which shall be remembered throughout all eternity, as those thirty-three years when in the fullness of time the Son of God lived upon the earth, and offered Himself as a sacrifice to manifest the Glory of Jehovah. Now when in the Lord Jesus Christ we have revealed to us the full counsel of God, we are able to look upon all space with a feeling of confidence and of homeliness, and we are able to think of all the ages both which have gone before and which are yet to come with rejoicing hope, knowing that Jesus is the heir of all ages, and that throughout all ages there shall be made manifest in the Church unto all the creation of God, the manifold riches of His grace and of His power. When God created the world, He created in six days, but He did not finish creation in six days. It is a mistake to think that the world was created in six days, and that after the creation was finished, the seventh day was the day of rest; for as you find it in the second chapter of the Book of Genesis, it was the rest of God which was the finishing of His works. It was on the seventh day that God finished all His works; but if God had only created in six days, and if there had not been the seventh day of rest, the works of God would have been incomplete. He who out of His fullness went forth calling things into existence, had to go back again into His fullness and to take all those that He had created into His own bosom, that within Himself they should have life and joy and peace; and therefore it is that the Lord hallowed the Sabbath Day, for in that day were completed the works of God, and He

had delight in all the things that He had made. And when God afterwards brought the children of Israel, whom He had chosen to be His own property, out of Egypt, the house of bondage, He commanded them to remember the Sabbath Day and to keep that holy, thus teaching them that that Jehovah who had brought them out of Egypt, the God of Abraham and Isaac and Jacob, was not merely their God, but He was the God of heaven and of earth, and therefore the Sabbath Day, as it commemorated the creation, so it also brought vividly before them their redemption, and was a sign between Jehovah and His people that they were united together. And as God appointed the seventh day to be kept holy, so He appointed the seventh month to be holy unto Himself. And in that seventh month there was the feast of trumpets, and the beginning of the year, and also the day of atonement. And as the seventh month was holy, so the seventh year was holy, and the earth was to rest from its toil and labour, and everything that was brought forth of its own accord was to be free unto the poor and unto the stranger, and even unto the beasts of the field. And as the seventh year was holy, so the seven times seventh year, the fiftieth year, was the year of Jubilee, where again there was to be no labour, where all debts were remitted, where all slaves and bondsmen were emancipated, and where there was to be great joy throughout the whole land, ushered in on the evening of the day of atonement, that through the forgiveness of sin there was now come the year of thanksgiving and of rejoicing before the Lord. It was the seventh day, the seventh month, the seventh year, and the fiftieth year, for 7 is the holy number—3, the number of God—4, the number of the world—3, the number of Father, Son, and Holy Ghost—4, the number of the created things, the four living beings, the four rivers in the Garden of Eden, east and west, and south and north, the four corners of the earth. Seven,

then, is the number of God in the creation, and thus the whole time of the Israelitish nation was a time that was filled with music. It was not like the wilderness, in which there was no division, in which there was no break. It was not like the maze, in which there was no organization. It was not like mere sound, in which there was no rhythm; but it was filled with manifestation of God, and with the music which makes glad the heart of man.

But besides these sevenths, the Jews had their festivals. They had a festival,—a Passover,—when God brought the children of Israel out of Egypt through the shedding of the blood of the Paschal Lamb; and on the morrow after the Sabbath of the Passover, as you remember, there was the beginning of the harvest—the barley harvest—and the sheaf was waved from earth unto God. And fifty days after that there was the Pentecost, when the harvest was completed, and when the two loaves, not of barley, but of wheat, not without leaven, but with leaven, were presented unto the Lord; and again there was the feast of the tabernacles, reminding the Jews of the time when they had been in the wilderness living as it were in tents and booths. But thanksgiving unto God also was connected with that, for the vintage was over, the fruit was gathered in, and also the oil had been brought in. In all these festivals Israel was to rejoice before the Lord.

Now before I pass on to the meaning of these festivals, let me remind you of the character of these festivals.

In the first place, there was joy abounding unto the people. God is the God of love, of benevolence, of generosity. Although sin has abounded unto death, the love of God abounds unto exceeding great joy. There must be weeping for a night, but "joy cometh in the morning." God wants us to be restored unto paradise, in which there was fullness of pleasures from before His presence; and therefore the Jewish religion was a religion

of gladness. There were few fast days. There were many days in which the people were to rejoice before God.

Learn also that God wanted to impress upon Israel that He was a God of wealth abounding. Never mind about the land. God will take care of the land, and there will be a three-fold harvest the year before the seventh. Never mind about the fiftieth year. There will be no impoverishing of the nation, for the Lord will abundantly make up that which in obedience to Him is done unto Him, for God wants His people to be generous. He does not wish them to be narrow-minded and close calculators. He does not wish them to think that profit and loss and political economy are altogether governed by laws of supply and demand, or the laws of nature, but He wishes them to remember that the Lord is our Host, and that we are His guests, and that He has provided for us a bountiful and a liberal board, and He wants His people to be courageous and enterprising and liberal, and to go forth with this thought, "He who condescends to be our God and the joy of our soul, will He not provide food for the body and raiment to put on?"

But notice, in the third place, all the festivals of Israel had a three-fold aspect. They commemorated the past. God brought us out of Egypt. God gave unto us the law. God led us in the wilderness. But while they commemorated the past, they realized the present existence of God. "We now rejoice before Him." This very day He loves us, and looks down upon us. But while they thus realized the present, they looked forward into the future, for all these festivals were only types and shadows of the things that were to come.

And now let me speak of the fulfilment. For "the body is Christ"; the substance is Christ, anticipated by faith in the olden days, but now realized by us in a fuller measure.

What is the Sabbath Day? "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." This is the Sabbath Day. On the Sabbath Days the Jews were not allowed to fast. If a fast-day happened to fall on a Sabbath Day, it was postponed, for when we rest in God how is it possible for us to be sad? How can the children of the bridechamber fast while the bridegroom is with them?

Look at the Passover. On the Passover Jesus was crucified. The Paschal Lamb was offered without spot and without blemish. Not a bone of His sacred body was broken. Exactly as the type had prefigured it, so was He offered up unto God. And on the morrow after the Sabbath Day He came forth the Sheaf, the Branch out of the earth. He grew up as it were before Jehovah. Such a man God had never seen before. Oh, what a contrast between the first Adam and the last Adam! "The first Adam a living soul; the last Adam a quickening Spirit." Suffering and death were behind Him. He had died once unto sin, but now He lived unto God. Here is the glorious Head of humanity coming forth out of the earth, a sheaf waved from the earth unto God, that He might sit at the right hand of the Father. But not merely was He this sheaf; He was the Representative Sheaf. Christ rose from the dead, the first-fruits of them that slept. He rose out of the grave as our representative. He died for sins which were not His own; He rose in order to be the Righteousness of His people, and in Him we also are raised and brought near unto God. Oh, how beautifully is the Passover fulfilled unto us! Christ our Passover is offered; Christ the first-fruits of the dead is risen. We are brought out of Egypt, the house of bondage. We have been redeemed with the precious Blood of the Lamb of God.

And on the fiftieth day came the Pentecost. On that

day the result of the harvest—the completion of the harvest—was to be shown. As Jesus said, "If the corn of wheat die not it abideth alone, but if it die it abideth not alone, but bringeth forth fruit." As Jesus said when He looked upon the fields, "The fields are white unto harvest," so there were now the first-fruits of all the creatures of God gathered in, in the one hundred and twenty disciples—in the three thousand that believed and that heard the counsel of God, and proclaimed in all the various languages in anticipation of that final harvest when round Israel all the nations of the earth shall be gathered to praise and to magnify the Lord; whereas the feast of tabernacles remains still in the future, when all the wilderness and pilgrimage shall have come to an end, and when the Kingdom of God shall be established upon the earth in outward manifestation and beauty.

Now the disciples knew that the Paschal Lamb had been offered. They knew that Jesus had risen from the dead. They were now waiting for the outpouring of the Holy Ghost, but it did not happen until the day of Pentecost was "fully come."

Let me go on now to remind you of those outward manifestations and signs which accompanied the gift of the Holy Ghost on the day of Pentecost.

There is one God; and why should we be astonished to find that one and same God everywhere, both in the kingdom that is visible, and in the kingdom that is invisible? See how God did not allow Israel ever to separate between the things which are seen and the things which are not seen—how all those Jewish festivals, although they commemorated the covenant dealings of God with His people, were also in connection with the natural seasons of the year—with the harvest which God gave unto His people—with the outward blessings with which He surrounded them. And therefore we find that

in all Scripture the believing Israelite sees God near unto him. It is the same God to him who appoints the sun, the moon, and the stars—who gives food unto the ravens that cry unto Him, and who divided the waves of the Red Sea that His people might pass through them. Now do not mistake it. The Bible does acknowledge the kingdom of nature. The Bible does acknowledge that there are laws of nature. If the Bible did not acknowledge that, there would be no miracle. If everything is mere accident, nothing is mere accident. If we say that the converting of water into wine at the marriage of Cana is nothing different from the way in which God gives us wine in the grapes, then that is only confusing boundary lines which God Himself has made. There is a kingdom of nature; there are the laws of nature; at the same time, it is God's kingdom, and it is the laws which He has established, and which at any time, if it pleases Him in His infinite wisdom and power, He may suspend in order to remind us of His existence, and to teach us the more important lessons of the spiritual world. But, on the other hand, is it not natural—is it not reasonable to suppose—that there will be a parallelism between those two kingdoms—that the God of creation, the God of providence, the God of redemption, and the God of final glory will be the centre of all these various circles? When we are told that before the foundations of the world were laid Christ was set up in the counsel of God—nay, when the whole creation, the six days and the seventh day, are full of illustrations of the gospel of the Lord Jesus Christ, how can it be otherwise but that everywhere we shall see the wonderful interference of God at certain times? Therefore in history, when we read history—when we read of the wonderful victory that the Greeks achieved over the prowess of the East—when we read of the wonderful way in which the Roman Empire was estab-

lished—this is what people call profane history; but it is sacred history; it is the going forth of God according to the redemption plan. It is with reference to Jesus that all these things happen. It is according to the prophecy which God gave unto His chosen servants. It is to bring about the final fifth monarchy when Jesus shall rule upon the earth, and likewise in the kingdom of nature. Every Christian must rejoice over every progress of science, but every Christian must feel fully established in his own mind that it is the Lord who is God.

Now we see in the Old Testament that the goings forth of God in redemption were always accompanied with outward visible signs. Take for instance the Exodus. What is the most important thing in the Exodus? The Paschal Lamb, and the fact that it was God who brought out His people. But were there not great and mighty signs which everybody could see, whether he was a believer or not? Was not the river Nile turned into blood? Were not the powers of nature, as it were, summoned in order to show forth unto the Egyptians the power of God and the severity of God? Was not the Red Sea divided? Were there not these miracles? They are not the most important, but they are as it were shadows of that brightness of spiritual power which God shows forth. Take again the passing of the children of Israel through the wilderness. What is the most important thing there? That God led them; that Christ was among them; that faith was exercised. But were there not miracles? Was there not the manna from heaven? Was there not the rock that gave forth the water? Was there not the healing through looking at the brazen serpent? Again, take Elijah. When God revealed Himself unto Elijah, was there not the earthquake and the fire before there came the still small voice? Or when Jesus was born. What is the most important thing there?

Why, nothing can for a single moment be compared to this—the Word was made flesh. That is the greatest miracle. But was there not the star, a miraculous thing that brought the wise men from the East in order that they might worship the new-born King of the Jews? Take again when Jesus was upon the earth. Was there not a voice which came down from heaven and said, "This is My beloved Son," and everybody heard that voice? It was the Bath-Kol, as the Hebrews called it—an audible voice from heaven. The people said it thundered, and some said an angel spake unto Him, but Jesus said, "It was for your sakes that this voice came down." Again, when Jesus died upon the cross. Marvel of marvels! God incarnate! After Jesus died there were great outward manifestations of God's power. There came dense darkness over the whole land. What was the meaning of that? When Jesus first appeared preaching the gospel, the prophecy in Isaiah was fulfilled, "The people that sat in darkness have seen a wonderful light." The Jews rejected Jesus. When they put Him to death they had rejected Him. Therefore God, the Father, sent a dense darkness over all the earth in order to symbolize unto the nation that in the rejection of Jesus Israel had rejected the sun, the fountain of all light. Then the veil in the temple was rent in twain. What was that to show? That the access into the holy of holies had been made manifest. Then the earth quaked, and the rocks were rent. What was that to show? As Haggai says, "I shall shake the earth before the final restoration comes." The death of Jesus is that upon which the whole renovation of the earth is based. Then the graves were opened, and the dead men went forth and appeared unto their friends in the holy city. What was the meaning of that, but that Jesus had the key of Hades, and that the just men of the old dispensation were made perfect through the

accomplishing of the sacrifice? So we have in all the dealings of God in redemption at important periods of the history of God's people outward and visible signs. And when Jesus will come again—who knows when it will be?—but when Jesus will come again there will be again signs and wonders in heaven above and upon the earth below. Men shall see it in the moon, and in the stars, and in the rocks, and in all things around them when the day of the Lord is approaching. Therefore we, who believe in God, Father, Son, and Holy Ghost, one Lord, are not astonished at all those wonderful outward signs and manifestations which are recorded in the Word of God. And it is nothing but the latent unbelief in the heart which does not wish to acknowledge God the Creator of heaven and earth. Although it wishes to acknowledge Him, it does not wish to have Him near—does not wish to have Him come again and manifest His power; it is only this latent unbelief of the heart which finds fault with those miracles which are recorded to us in Holy Scripture.

Now let us look at the outward signs which accompanied the descent of the Holy Ghost.

"Suddenly." Suddenly. They had been praying for ten days, and yet it was suddenly. God often in answer to our prayers hesitates as it were, and leaves a clear margin in order to show that He does it in sovereignty, whenever He chooses, in order to remind us that although it is through our prayers, it is not on account of our prayers, and that He is the first in all things.

"From above." Holy disciples had now quite a different view of above from what they had before. The heavens were now opened unto them. As Jesus said unto Nathaniel—"Henceforth ye shall see the heavens opened." Right through the sky, into the Holy of Holies, they were able to look now with the eye of faith. Jesus was there—the same Jesus whom they had known upon the earth.

Oh, how homely was heaven to them! "In My Father's house I go to prepare a place for you." The very Jesus who was above all blessings will now come down, and the manifestations addressed themselves to the ear and to the eye. There was a sound as of a mighty rushing wind. Notice the caution of Scripture. It does not say it was a wind, but "*as of*." It says it was *like* fire; that is to say, the human words by which we can express that reality which appeared—the most approximate expressions for it—are to say that it was *like* the mighty rushing wind, or it was *like* fire. The wind, you know, is the emblem of the Spirit of God. First, it is mysterious and sovereign, beyond our control. "The wind bloweth where it listeth." Thou hearest the sound thereof, but thou knowest not whence it cometh, and whither it goeth. Besides its being mysterious, it is full of power. We cannot see the wind. It may come very gently, as it were on the curls of a little infant, and not disturb them, but it may come with a mighty and irresistible energy. The wind is also an emblem of the life-giving power of God. As in the thirty-seventh chapter of Ezekiel the prophet beheld the many bones that were very dry scattered upon the field, and the wind arose and breathed upon them, even the Spirit of the Lord, and they were quickened, and stood up, a mighty army. Or, again, it may be animating, arousing, and alarming. "Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruits." The rushing mighty wind came down from heaven, and made Himself felt in the whole of the house.

The second emblem was fire. Ah, dear friend, through the winter nights when you are looking into the fire, does it not remind you of something? God is the fire—emblem of purity. In God is nothing but light and purity. God

is fire. "Our God is a consuming fire." The holiness of God, which separates from itself everything that is impure, which must consume everything that is ungodly—wherever the love of God expresses itself as the fire of wrath. Fire is the emblem of brightness and of heat, bringing with it life and fervour. Fire also is the emblem of that which cannot but communicate itself, even as the light cannot remain in itself—must go forth, and bring light and gladness unto others. Do you remember how Moses when he was minding the sheep of his father, Jethro, saw a great marvel in the wilderness—a marvellous phenomenon—a bush burning and yet not consumed? And out of the fire of that bush, who spoke unto him? God spoke unto him—God the Son, the angel of the covenant, that led Israel through the wilderness. Do you remember the blessing that was given to Joseph—the favour of Him that was in the bush? Christ was in the bush; and the burning bush is not so much an emblem of the Church as an emblem of the Son of God taking upon Him our humanity, entering in His humanity into the fire of God's holiness and yet not consumed, for through the atonement of Jesus, the fire of God unto them is now a fire of blessing—a fire of life and a fire of strength. And thus was it that the Holy Ghost came in His outward manifestations of the wind and of the fire.

Now, in conclusion, let me ask, have you received the wonderful gift of the Holy Ghost—the wonderful gift of the Holy Ghost? Jesus only is able to give it. But let me say to any among you who do not know the wonderful gift of the Holy Ghost, there is no preparation on your part needed for receiving it. There is no delay. There are no conditions laid down. Jesus is willing and able to give the Holy Ghost unto every one that comes unto Him. Oh, do you not remember that beautiful hour when Jesus our Saviour sat thus on the well, and when the poor

woman of Samaria came there, ignorant, thoughtless, frivolous, sinful, and Jesus said unto her, "If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldest ask Him, and He would give unto thee living water"? So with every one, and any one that knows the gift. "If thou knewest"—if you knew there is such a person as Jesus, the Son of God, Saviour of sinners, sender forth of the Holy Ghost, who alone can give rest unto those who are burdened and heavy-laden; who alone can give pardon unto those that have sinned against God; who alone can open the kingdom of heaven to the guilty and those that have departed from the Lord. "If thou knewest the gift of God," purchased with blood, coming out of the sovereign free goodwill of the Father. "If thou knewest the gift of God."

But knowing is not enough. All of you know it. You must ask, you must wish it. You must not merely say, "It is a desirable thing," but "I wish it." You must not merely say, "I wish it," but you must say, "I will it." You must not merely say, "I will it," but you must say "I will lose anything and everything, but I must get that." You must not merely say, "I must get it," but you must say, "It is for Him to give it. I have no claim on it. I will ask Him. I will ask Him." "If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldest have asked Him, and then, without any delay or uncertainty, He would give unto thee that living water."

And oh, what a blessed thing when we have come to Jesus—when we have entered in by the door, and when we have received from Him the living water! You remember the beginning of that wonderful poem of Dante, when he describes the gate of hell and the inscription on that gate. "Give up all *hope*, ye who enter here." Ah, there is another door, Jesus the crucified and now exalted

Redeemer, leading unto heaven, and on that door is written, "Give up all *fear*, all ye that enter here;" and the moment we have entered in through that open door, and are inside the door, and look back on the other side of the door, we read this inscription, "None of those who have entered in can ever be lost." Jesus will take care that if you have once entered in by the door you will never be lost, for "My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, nor shall any one pluck them out of My hands." Jesus seals us with His Holy Spirit unto the day of Redemption. Oh, that we also may know the day of Pentecost fully come! Amen.

THE WISE VIRGINS.[1]

I WISH to speak to you this morning on the wise virgins, and especially that which distinguishes the wise virgins from the foolish virgins. All the ten appeared as virgins. All the ten went forth to meet the bridegroom. All the ten had lamps in their hands, and the lamps were burning. All the ten slumbered and slept. What then was the difference between the wise virgins and the foolish virgins? The difference is mentioned by our Lord in these simple words—that the wise took oil in their vessels with their lamps. This and this only constituted the difference upon which such mighty and awful issues depend. The wise had not merely lamps burning, but the wise, foreseeing the delay, took also in the vessels which belonged to the lamps a supply of oil.

And this, dear friends, is the one point of which I would speak to you to-day. You know that there are more warnings addressed in the Word of God to professing believers than even to the wicked and the worldly. There are more passages in Scripture which are addressed to those who appear to be believers and who think themselves believers, showing them the possibility that in the sight of God they are unsaved, and that their final end will be destruction.

Those who do not receive the Word of God at all are not

[1] Preached in Belgrave Presbyterian Church, on Sunday Morning, July 1, 1883.

treated of by our Lord in the parable of the sower; but of those who do receive the Word of God, He tells us that three classes receive it in vain, and that only one class receive it in reality. "Not every one that says unto the Lord, Lord, Lord, shall enter into the kingdom of heaven." Not merely a few, but many who profess to be believers in the Name of Jesus, who have even the gift of explaining the gospel, who are even successful in the work of the gospel—many shall appear in that day to have had only the form of godliness without the power. The opinion of your fellow-believers does not decide the matter; for he who was admitted to the marriage feast was considered by every one to be fit until the Lord Himself came and asked, "Friend, how camest thou hither, not having on a wedding garment?" Even among the twelve apostles one of them was Judas the son of perdition. And of ten virgins, five were wise, and five foolish; not in the estimation of the world, and very likely not in their own estimation, but in the estimation of Him "who searcheth the hearts, and trieth the reins."

Now when we think of this, the question arises in our minds, whether we have any life within us, and any anxiety about our future salvation. "Lord, is it I?" If we remember that not all who are called are roused—that not all who are roused are convinced—that not all who are convinced are brought to believe in Jesus—that not all who appear to believe in Jesus really do believe in Jesus—oh, then the question must arise in our mind, "What is that all-important, all-decisive, mysterious element known only to God, which distinguishes the precious from the vile, and the chosen from those who shall ultimately be lost?" No doubt this is the impression which the parable of the ten virgins leaves upon every one with whom God's Spirit is dealing at all; but, if the impression that was left was merely one of fear and of terror, it would

not be the impression which is intended by the Holy Ghost; for fear contracts the heart, and when the heart is contracted, then there is no communion with God. It is by the heart being opened, expanded, melted—it is by the heart trusting, by the heart going forth in confidence, that the work of salvation in the soul is begun, continued, and completed. That paralyzing fear has nothing to do with the gospel, but belongs to the law. It was that fear which took hold of the unprofitable servant, who said—"Oh, salvation is no easy matter. Salvation is a very solemn matter. There are a great many risks that are possible here; and therefore, knowing that the Lord is a severe master, I will be very careful that I keep the talent entrusted to me." And he became an unprofitable servant, and was cast out into the outer darkness. Then what is to be the effect of this parable on you—on me? It is to be this—that with our fear, with our misgiving, with our consciousness of our own sinfulness, and of the deceitfulness of our hearts, we should be sincerely dealing with God Himself: we should go into the light of God: we should deal with our heavenly Father, who is full of love, and with that Saviour who died on the Cross, and who is full of mercy and compassion, and be intensely interested about our salvation in the presence of God and of Jesus Christ; and knowing that this must be the secret life from our apparent conversion even until we end and stand before Jesus,—that all the time we are having our calling and our election confirmed unto us, and that all the time we are in communion with God, and that all the time there is a secret between the Shepherd and the sheep, so that Jesus says, "I am known of Mine, and I know them," so that at the last what has gone on, point to point, day to day, forms one continuous line until Jesus says—and says before the whole world—"Come, ye blessed of My Father, and inherit the kingdom prepared for you."

Two points in Christ's history stand out pre-eminently. One is when He died upon the Cross, and shed His precious Blood for remission of sins. That is the love of Christ in dying, "the just for the unjust." "Greater love hath no man than this." Greater love there is not, even in the depths of Godhead. Greater sacrifice never will be beheld by this universe. The highest point, the culminating point, of the love of God is on the Cross of Christ. Throughout all eternity there will be nothing grander; there will be nothing more beautiful and glorious to be thought of than the death of Jesus on the Cross. On the other side of eternity there is nothing more wonderful than what you are going to commemorate this very morning. Throughout all eternity angels and saints will know no other subject of praise and of adoration but the Blood of the Lamb that was slain.

But as this is the one point, so the other point is the return of Jesus, when He will bring everlasting blessedness and glory to all that wait for His appearing. When we think and feel these two points, then we have the whole influence of Divine life and power acting upon ourselves—the love of the past, the glory of the future—the death of Jesus on the Cross—the appearing of Jesus for His Bride. This is the fire of gratitude, and of love, and of devotedness, and this is the fire of anxiety to please Him, and of hope and of perseverance. Without these two we cannot live properly, and therefore the Lord's Supper is all-comprehensive. If the Lord's Supper is that one institution by which Jesus Christ nourishes and cherishes the Church, which is His Body, it is simply because it brings before us these two points — Christ's death on the Cross, and Christ's appearing to take us unto Himself. Without the death of Christ on the Cross there is no Christian life. Without the expectation of the return of Jesus there is no healthful Christian life. Those

two must go together. When the Church forgets the Atonement, and when the Church forgets the second advent of the Lord, it has reached its freezing-point. In the Blood is the life of the Church; and in personal love to Jesus, and waiting for His return, is the life of the Church.

The ten virgins went forth to meet the Bridegroom. Look at the wise virgins as we see them now in the light of eternity, and as we see them now with the eyes of Jesus. They had been separated from the world. They had tasted that the Lord is gracious. They had chosen Jesus to be the lover of their soul. They were waiting now for His appearing, and for their entry into the full enjoyment and fruition of the blessing which was already theirs. Lamps they had in their hands, and the lamps were burning; but their desire was not merely to appear to be Christians: their desire was to be Christians. Their anxiety was not merely for the present moment. Their desire was to have within them that which would last and endure; and therefore it was that, besides having the oil burning in the lamp, they had provided themselves also with oil to last them through the long delay. To please the bridegroom—to be really in communion with Him—to have that which, unknown and unobserved of the world, was known and observed by Him, and which would ever stand by them through all the various experiences and vicissitudes of their course—that was their anxiety.

Now the bridegroom tarried, and while the bridegroom tarried all the virgins fell asleep. Yet there was a difference between the sleep of the wise virgins and the sleep of the foolish virgins. Oh, dear friends, our natural life requires sleep, and sleep is no loss of time for our physical life or for our mental life, because the rest is necessary in order that the energies both of body and of mind should be recruited, and that then we should be able to begin a

new course. Not until we have new bodies and perfected souls shall we be able to serve the Lord day and night without any intermission. In this outward life of ours sleep is a blessing. Sleep is no loss of time. Sleep does not weaken us. But in the spiritual life there ought not to be a moment of sleep, for the night is past, and the sun is shining, and Jesus is the light; and He has given to us in Himself a fullness out of which we are to take continually, and grace for grace. Then we are not to close our eyes; and not to give in to dreams and imaginations, and not to be separated from communion with Him. The sleep into which the wise virgins fell may have been a culpable sleep. There is the enchanted ground, and even Christians often are influenced by the fascinations of the world—by the false notions of the world—by the low standard that is in the Church. And there are times in the life of most Christians when, owing either to the enjoyments, or to the many occupations, or to the troubles of this our present earthly life, they become dead to Christ, lukewarm, confused in their minds, not hearing distinctly His voice; and mingled visions, indistinct and vague and erroneous, come into their thoughts, so that the voice of God and the voice of the world are heard in confusion. Ah, then the wonderful compassion of Jesus watches over His poor and guilty one, and it may be through severe chastening and bitter experience such a one is brought back again to allegiance to his Saviour. But it is possible that this sleep of the wise virgins was like the sleep of Peter, John, and James, when Jesus, scarcely rebuking them, said unto them, "Can you not watch even one hour with Me?" However that may have been, it was a different sleep from the sleep of the foolish virgins, for when the wise virgins were aroused by the voice, "The bridegroom cometh," there was no consternation in their mind. Gladly they rose. Collected

were their thoughts. Fixed was their affection. Sure was their faith. And they trimmed their lamps. And as a smile irradiates the countenance of one who sees a long-missed friend again, so the oil went through their whole mind and soul, and with renewed strength and renewed joy they went forth to meet the bridegroom. "I sleep, but my heart waketh." So says the bride in the Song of Solomon, and such may have been the sleep of these five virgins. But when they were roused by the voice, they were collected: they had oil in their lamps: they were ready; and they went in, and they became partakers of the joy of the bridegroom, for they had been wise virgins who had taken oil in their vessels with their lamps.

Now what was the oil, and what was the taking of the oil in the vessels? In the parable of the Steward, what the Lord wishes to show to us is faithfulness in service. In the parable which is afterwards mentioned, of the Judgment, when all the nations of the world appeared before the throne of God, what the Lord wishes to impress upon our minds is mercifulness during this present dispensation to all who are poor and needy, or lonely or sick—faithfulness in service—mercifulness during this dispensation of affliction and trial. But in the parable of the Virgins our Lord does not dwell upon the outward action, or upon the dispensing of those gifts which we have received. He dwells upon the inward state and condition. It is the inward condition of the five virgins which is brought before us, and that is symbolized by the fact that they had oil with their lamps. In one word, they were spiritually-minded; and to be spiritually-minded is the only way of being watchful. Not by studying prophecy,—not by being like the Apostles, gazing into heaven when they saw Jesus disappear in the sky, but by having oil in the vessel with the lamps—by being

spiritually-minded—by being in communion with the Lord continually, and by treasuring up unto ourselves, through continuous dealings with God, we attain to that state of watchfulness, of collectedness, and of joyfulness, that whenever the Lord Jesus comes we are ready to go in with Him to the marriage.

The key to explain to us the taking of the oil in the vessels, and having a reserve fund, is given to us in the passage in the Second Epistle of Peter, which we have read to-day. All things which pertain to life and godliness are given to us in Christ Jesus. When a man is converted—when a man is brought to the Lord Jesus Christ—there is in that Jesus Christ everything that he needs:—pardon for his sins—renewal for his heart—strength for his energies—purpose for his will—knowledge for his mind; all patience, all watchfulness, all meekness, all power of forgiving the trespasses of his neighbour. There is no sin but he can overcome; there is no temptation but he can resist and conquer; there is no grace but he can take it out of the fullness of Christ; there is no difficult task but he can perform it, for all things which pertain unto life and godliness are treasured up in Christ Jesus. But this he must do. He must not be like the foolish virgins, and say, "Oh, I am converted: I am so happy. Do you not see that my lamp is burning?"—more bent upon appearing to be a Christian than on being a Christian—more bent on having peace and enjoyment and consolation for his soul than really pleasing the Lord, and having communion with Him. Then begins his real work. Why, up to this you have not been able to do anything but mischief. Now begins the real work. Seeing that He has given unto us all things which pertain to life and godliness, bring out of these one thing after the other. To faith, add virtue; to virtue, add knowledge; and to knowledge, add temperance; and to temperance,

add brotherly love; and to brotherly love, add charity. Bring out what is given to you in Christ first. Or again, as the Apostle Paul writes to the Philippians, "Because I love you, I have you in my heart; but I am confident of this very thing, that he who hath begun a good work will perform it unto the day of Christ"—not with paralyzing fear which the unprofitable servant had, but the heart expanded in truthfulness to Jesus, who died for us, and who surely loves us much more now that He has brought us unto Himself. And he says, "I am anxious that you should increase more and more in all knowledge; that you should approve the things that are excellent; and that you should be found to be sincere and without blame in the day of Christ, being filled with the fruits of righteousness, which are not of your exertion, but by Christ Jesus, to the glory of God." This having the reserve fund—the oil in the lamp—is, that, according as the Apostle Peter teaches us, and according as the Apostle Paul teaches us, we are trusting in Jesus, abiding in Jesus, going daily to Jesus, leaning on Jesus, and treasuring up to ourselves continually more light, more love, more faith, more patience, more self-denial, more forgivingness, more meekness, more self-control, more everything that is like the Lord Jesus Christ. They took oil with them in their vessels with the lamp. Not for the world to see or admire. It was a secret between them and the Lord. Oh, if you love any one very much, you do like to speak to him without any third person being present. It is a secret between the Lord Jesus Christ and the soul. Enoch walked with God. Oh, how simple is this expression, yet how delightful, how perfectly self-illuminating! Enoch walked with God; and if we walk with God, every day must be progress: every day must be a renewal: every day must be replenishing. They took oil with them in the vessels with the lamps.

"Buy for yourselves." That is what the wise virgins

said to the foolish. "Buy for yourselves." No books, no ministers, no meetings, no medium here between you and the Lord. It is a personal transaction. It is a daily transaction. It is a dealing with the Lord. Buy for yourselves; for what you need you only can know. What you wish to obtain from the Lord cannot be understood perfectly by any other person, and the obtaining of it is a personal thing between you and the Lord. Oh what an expression that is! "Buy." It is said, "Ho, every one that thirsteth, come ye, and he that hath no money, buy: buy wine and milk without money and without price." Ay, it is true that it is of grace, according as He hath given unto us all things which pertain unto life and godliness. As free as the precious blood of Jesus, so free is every gift, every virtue, every feature of sanctification, which God in Jesus bestows upon us. Only trust Him as freely for replenishing you with the oil as you trust Him for having given you the first knowledge of Himself as a Saviour.

But there is something else implied in the buying. It does not merely mean that it is for nothing. It means also the very opposite—that you must pay everything that you have in order to get it; for when the merchant had sought goodly pearls, and discovered the pearl of great price, he sold all that he had in order to get into possession of that one. "Buy for yourselves." That was the searching message to the foolish virgins. They had never given themselves, and everything that they were and had, in order to obtain that one thing that was necessary.

But, still farther, if you ask, "Why is all this compared with oil?" the answer occurs to you, that it is not merely as a beautiful illustration—a most marvellous illustration. If you look upon that parable simply as a skilful parable, you must be astonished at it—how in a story which was continually occurring, and with which all the people there

were perfectly familiar, our Lord Jesus Christ has illustrated the most various and important truths in the experience of spiritual life. But the oil, we know, means the Spirit of God. It means that Holy Ghost who from the Father and the Son descends into the hearts of God's people, who converts, who sanctifies, who enlightens, who comforts, who imparts to us all the treasures of the Divine Grace. But it does not mean the Holy Ghost Himself merely, but that which is born of the Holy Ghost. That which is of the flesh is flesh. That which is born of the Spirit is spirit. The oil in the vessels along with the lamps means the spiritual mind of the Christian. As I said before—and this is the point of the whole parable—to be spiritually-minded is to be watchful: to be in the Spirit is to keep up the communion with the Lord Jesus Christ: to be in the Spirit is the test whether we have been converted, for "If any man have not the Spirit of Christ, he is none of His."

But now there remains the most important point still to be noticed. You can have no doubt what Jesus intends of you. You can have no doubt that Jesus does not wish any of His disciples to be in a state of consternation when He comes. You can have no doubt that Jesus wants you to receive Him with a joyful face—that He wants you to be ready for Him, to say, "Lo, this is our God: we have waited for Him with gladness, and we welcome Him, knowing that He loves us, and that He will give to us now the full fruition of what His death on the Cross has produced for us." We are to be ready: we are to be prepared; we are to be rejoicing. And whence is it we are to derive this readiness? In the parable of the Wise Virgins it is hinted to us. In the institution of the Lord's Supper it is put before us clearly, so that we can perceive it even with our outward senses. There is no other preparation for the second advent but the eating that Body which is food

and bread indeed, and drinking that Blood which is drink indeed. The oil, the Holy Ghost, the spiritual mind, comes only out of one channel. You know that the Holy Ghost could not be given, until Jesus had died upon the Cross and was glorified. There is no oil except it comes out of the riven side of Jesus. There is no Spirit but as it comes with the Blood of Christ. It is by our continually remembering the salvation of Christ on the Cross—it is by our continually holding fast the beginning of our confidence —it is by our continually sitting spiritually at the Lord's Supper, and dwelling upon the death of Jesus, and the love which Jesus had when He died for us—it is only in this way that the Spirit is given unto us, and that we are kept watchful and ready to receive our Lord.

Exclude then from your mind everything that is legal —all fear which is of bondage—all self-righteousness or self-sanctification. "By Christ ye have been saved through faith, and that not of yourselves. It is the gift of God." The forgiveness of sin is your starting-point, and not the goal towards which you strive. You have already obtained through faith the love of God, the favour of God, and the everlasting salvation of God. Eat this; drink this; and you have filled your vessels with oil; and thus looking back to the Cross of Jesus is the only preparation and the only strength in which we can look forward to the coming of Jesus. Amen.

APPENDIX A.

DR. KEITH'S ILLNESS—THE ARCHDUCHESS.

THE following are extracts from articles written by Dr. Keith, and published in the *Sunday at Home* in 1867, in which he describes his illness at Pesth, and wonderful recovery, and the kindness of the Archduchess; and the way by which this illness led, in God's providence, to the establishment of the mission to the Jews in Pesth. Speaking of the deputation, or Commission of Inquiry, from the Church of Scotland (appointed to visit different countries, with a view to the planting of Jewish missions), composed of himself, Professor Black of Aberdeen, McCheyne, and Andrew Bonar, he says:—It is a story of thrilling interest, manifesting the guidance and care of God. The deputation had a letter from the Foreign Office (Lord Palmerston) to the British ambassadors and consuls, for our use, wherever we might go. At Pesth there was no consul. We had an accumulation of introductions for other cities, but not one for it—nor did we know one single individual within it. Yet we would have been faithless to our charge if we had passed it by, or tarried only for a night. According to the original plan of our route, we had resolved not to come within hundreds of miles of it, but there we were; and long ere we reached it we had resolved to stop at Pesth, at least for three days, till the next steamer should arrive, thinking that that time might suffice for it. But brief as it was, it sufficed to convince us that of all the cities we had visited, none was to be compared to it, as the promising site of a Jewish mission. Our inquiries were then incomplete; we could not go, till we could learn still more; and though we had paid for our passage by the next steamer, we let it pass without entering it. A Rabbi (a nationalist), as if provoking us to persevere, said, "Send us out a missionary, and we will reason with him." We had no such challenge in any other city. We had ascertained that there were many such Jews to be reasoned with there, and were

informed by one of the professors that there were thirty Jewish youths at the University. As to the desirability of a mission there we were soon fully satisfied; but as to its possibility we saw no way. We knew well that the Austrian Government, then supreme in Hungary, would be dead against it. The dread object in our view was the grand palace of the Prince Palatine, an Austrian archduke, the uncle of the Emperor. The first sight of it seemed to defy us, and to destroy all hope, if, hoping against hope, we had cherished any. However beautiful, it had, when we thought of our object, no beauty in our eyes; and it was the very last place to which we should have looked for help.

Help was needed to give us any hope, and even, it may be said, to keep one of us from the grave. Two quarantines on the banks of the Danube, and ascending slowly up that river for many hundreds of miles, at the most pestilential season of the year, had smitten us both with intermittent or, as it is called, the Danube fever. Enfeebled thus, we had at first to grope our way as strangers in a strange city, and to gather information from public men, whose names we had to ascertain—Rabbis, Professors, Protestant clergymen, &c.—as quietly and unostentatiously as we could. Steam navigation had made travellers less objects of observation. Going thus from house to house to complete our inquiries, and to find, if we could, some friend to our cause, I was suddenly seized in passing along the street with faintness and sickness, and had to retreat into a house, and I lay there for some time before I was able to return to the hotel.

On reaching the hotel I was speedily prostrated by an attack which had some of the symptoms of cholera; while my beloved friend of many years—now the late Dr. Black,—while I live to write it,—saw me sinking more and more, till he thought I was about to die, was walking up and down wringing his hands, bemoaning himself and weeping like a child; and I, who thought myself dying, but believing in Jesus, felt my true self, though not the shell, to be all alive, was trying to comfort him, so long as I could speak. I fainted away, became insensible, my pulse stopped as if "all was over," as mortals creatures speak, and this fleeting life had passed away. A scene of yesterday is not more fresh in my

mind than this, as I seemed to take the last look on earth of my Christian friend, and I seem to see him still. He was the strength of our mission—a man of vast erudition, and a profound theologian. He spoke nineteen languages, and wrote twelve. On seeing me, as he thought, dying or dead, his affectionate heart was touched to the quick, and his fever returned with increased violence. I saw him not again for six weeks, though there was only a thin wall between our rooms; when he came to see me—the shadow of what he was—I have often said that we were like two dead dogs. But it is now time to say to the reader: Come and see what the Lord can do, who said to His disciples, "The very hairs of your head are all numbered."

At the time I became insensible, the master of the hotel, observing a foreign gentleman passing along the street, ran to him and asked, "Are you an Englishman?" He said that he was. He then besought him to enter, and see two English travellers, one of whom was dying, and the other was taken very ill, and he did not know what to do. The stranger (a Mr. Wakefield) said that he could do nothing; for he and his family were to start the next morning at five o'clock for Transylvania. Still pressed, he came. On seeing me, though I saw him not, he said, "Two English ladies have arrived, and I will let them know."

They were Mrs. and Miss Pardoe. The latter had gone to Constantinople to write the *City of the Sultan*, and she had now come to Pesth to write a book on Hungary. She had seen Prince Esterhazy, who had put a coach at her command to visit his palaces—to paint them to the English public. More than that, he introduced her to the Archduke, who was then presiding over the Hungarian Diet at Presburg. From him she brought a note to the Archduchess, whom she had already seen. No sooner did Miss Pardoe hear the doleful tidings from Mr. Wakefield, than she hasted to the bedside of the speechless stranger, and learned the name by looking for it on my portmanteau. Being herself a stranger in Pesth, she returned at once to the Archduchess, who sent immediate orders that everything possible should be done for my recovery.

A sparrow cannot fall unto the ground without the Father.

Apparently I was about to fall unto the ground, and speedily to be laid in the grave. According to the law and practice there, so soon as a foreigner dies, the body is laid twenty-four hours in a church, and then buried. Two men, as I was afterwards told, were there awaiting at my bedside to carry me away. A literary gentleman of position and influence, whom we had previously seen, calling at the time, on seeing me said, "Nothing can be done but order the coffin." But other and imperial orders were obeyed, and everything possible was done. When vital heat was slowly restored to my cold body, and signs of recovery appeared, the physician cried in my ear, "We all thought you were dead." "Not dead," was my reply. These were the only words I uttered, and day after day I continued in a state of unconsciousness, at least to all outward things. Awakening as if from a sleep, seeing a lady at my bed-side—Mrs. Christie with her husband, Captain Christie, then on their way to the East—I asked, "What day is this?" "Not possible," I said, when I was told that it was Sabbath, having no knowledge or recollection beyond the tenth day previously. She afterwards informed me, in Edinburgh, on referring to this, that the first words I spoke were, "Is that clock striking yet?" Blisters had been put over my body, and hot bottles around it, but I never felt them. When restored to sensibility, feeling some splashes on my breast, on asking what they were I was told that there burning wax had been dropped. And again, "These crusts?" "There you were punctured, to try if there was any sensation." But there was none, and the only sign of life was that of my breath on a mirror, put close to my mouth, so faint that of it there were doubts . . . The physician who attended me, one of the professors, said, "I never knew, heard, or read of any one but yourself who touched the gates of death without passing through them."

It was a new thing, so far as known, for any Church, as such, to send forth missionaries, or establish missions, specially and expressly for the conversion of the Jews. No little interest had thus been excited among the friends of Israel, when the deputation went forth from Scotland. Many bestirred themselves to secure letters of introduction for our use; and we were thus furnished with a large number from many indi-

viduals personally unknown. Among these, as she afterwards informed us, was one from Miss Pardoe, to a Pasha, or some dignitary in Cairo. She thus knew at once that we were there on our return from Palestine, and could tell who we were, and the purpose of our journey. So soon as she took the tidings to the Archduchess, and informed her how and where I lay, she said that "the Archduke had given her a book of his" (Dr. Keith's), "with views in Palestine" (referring to the illustrated edition of the *Evidence of Prophecy*). A motive power compared to which the mere doings of men were a nothing, sprang up that moment in her mind, which was never afterwards obliterated or diminished; which no human being had any part in exciting or anything to do with, which influenced, as it explained, her future actions and her unflinching devotedness; but which she did not tell to a stranger. As repeatedly thereafter told by herself to different Christian friends, it had thus its origin.

During the previous fortnight, night after night, without the exception of one, she awoke suddenly in the middle of the night, at the same hour, with a strong and irrepressible conviction that something was to happen to her. It uniformly continued for a wakeful and most anxious hour, and when it passed away she had her undisturbed and usual rest. Recurring thus regularly and uniformly, the impression was more and more deepened in her mind; and she thought in vain what it could be, except it was the death of her mother, as she thought that would affect her most. Thus, day after day, on the arrival of the post she looked for tidings of her mother's death. This continued till the day Miss Pardoe told her that I was lying in a seemingly dying state at Pesth. Instantly, as she expressed it, she thought within herself, "This is what was to happen to me." That night, and uniformly after, her sleep was as unbroken as before, without any real disturbing thought. Seven years thereafter, when the Duchess of Gordon and I went to meet her at her mother's in the palace of Kirkheim in Würtemburg, referring to it she said that she never had any such feeling in her life, either before or after, but only then.

In that feeling, involved as it was with many coincidences, which it was not man that directed and over-ruled, lay the

key whereby a door was to be opened for the Jewish mission at Pesth, though no one knew it, or thought of it then . . . .

As soon as it was deemed that my returning strength would permit, the Archduchess came for the first time to see me. So far as known she had never previously entered an hotel in Pesth. It took the inmates by surprise. The cry was raised at her coming—"The Princess Palatine!" There was a hubbub in the house, a running to and fro—all bustle and preparation.

Dr. Keith proceeds to give an account of the frequent visits of the Archduchess—of her unfolding to him all her mind—of her sorrow for the loss of her beloved son, the Prince Alexander, of great firmness and possessed of true Christian faith, at the age of seventeen, two years before—though she was perfectly submissive—but especially of the burden of her sins, for which she thought special judgments had overtaken her. Her mind was full, and she poured out her sorrows. When she had spoken at great length, Dr. Keith's first words indicating the purport of her statement were, "No, madam, if there be faith in Christ, afflictions, however great, are not evidence of the wrath of God, but tokens of His love, who chasteneth whom He loveth, and scourgeth every son whom He receiveth." The Archduchess continued to visit him during his illness every alternate day, and there was much conversation as to a possible mission to the Jews.

Dr. Keith tried to leave Pesth with Dr. Black (who had to return to his University duties), two months after he had been seized with illness; but being again attacked with fever and ague, he had to remain some months longer—six months in all. It was not till after this attempt to leave that he saw Mr. Saphir and others, and acquired the knowledge which made him urge the establishment of a mission to the Jews in Pesth. He had inquired of a literary Polish gentleman if he knew any intelligent Jew in Pesth on whose testimony he could thoroughly rely. "There is no man like Mr. Saphir," he said. With him and others he had many conversations. From his great candour, he had good hopes that Mr. Saphir would become a convert. But it was some years later before the great change took place. "His was a long and hard struggle," says Dr. Keith, "before he was convinced that the Jews crucified the Messiah." Some idea may be formed of the

nature of the conflict in his mind from what he said when it was finished. After a sleepless night, he said to his wife, "I am convinced that Jesus is the Christ, and though I see nothing but starvation staring us in the face, I must go and confess it."

As to the Archduchess, Dr. Keith continues:—"Literally she ministered to me with her own hand. Often when I was athirst, or fatigued in the course of conversation, putting one of her hands under my head, she gently raised it from the pillow, and with the other gave me to drink. She brought the same cup with which she had ministered to her dying son." Dr. Keith had relapses at different times, and but for her constant attention would never have recovered. Thus in the very centre of power was found the protection and zeal for the mission, which Dr. Keith pressed forward afterwards in committee, amidst much opposition, convinced that God Himself had indicated to them Pesth as a grand centre for Jewish missions.

Of the Archduchess he says, in winding up his narrative:—"To me she was Christian kindness itself, and none the less because of my using 'all plainness of speech.' So observant and considerate was she, that noticing that my bed was so short that I could not stretch myself on it" (Dr. Keith was very tall), "she sent without delay a fine long bed—that, as she afterwards told me, of the Archduke, being the longest in the palace—on which I lay till my departure. When again in a high fever, and my life in danger, I one day wondered at the unusual and perfect stillness, and, on asking the cause, was told that the street was covered with straw near the hotel, and a soldier (Austrian soldiers too) was stationed at each end of the street to prevent any thoroughfare, and to keep any carriage that stopped in it at a walking pace. Her attention to all my wants or comforts was unremitting and unwearied; and long before I left, my chief meal was sent daily in hot dishes from the palace, as the physician prescribed what was best for my use. . . ."

He long lay very ill, and but for the arrival of one of his sons, then a student of medicine in Edinburgh, who adopted quietly more decisive and effective treatment, and who remained with him till he left, would probably not have recovered.

APPENDIX B.

DR. DUNCAN'S WONDERFUL INFLUENCE IN PESTH.

THERE was nothing more remarkable in the Pesth mission than the wonderful influence at once obtained by the Rev. Dr. Duncan, who was a man of singular absence of mind, but of much philosophical and theological, and above all spiritual, power. He at once commanded a respect, from his learning and spirituality combined, which from the very first raised the mission to a position of influence, among both Jews and Gentiles, Protestants and Roman Catholics, and the effect of which was felt for many years after he had gone. He was respected in his own country, but never exercised such power as in his brief missionary life at Pesth. We have therefore thought it advisable to give in an appendix a fuller account of his influence than we could well have done in the *Life*. We derive our information from the *Recollections of the Rev. J. Duncan, LL.D.*, by Dr. Moody Stuart, and from the well-known *Life*, written by the Rev. Principal Brown, D.D.

"Before leaving Scotland he had been married to a Mrs. Torrance, who entered with Christian enthusiasm and energy and wisdom into all his missionary work. Their house in Pesth was thrown open to the Jews; they saw all their habits and ways, and had Christianity presented before them without being forced upon them. His very peculiarities seemed to suit them, and to attract rather than to offend; and his truly Christian tact was so great that his opponents spoke of him as 'a very cunning missionary.'

"On their arrival in Pesth they found a number of English engaged in the erection of a chain-bridge, and their presence gave the missionaries a legal opportunity of preaching the gospel, of which they gladly availed themselves. Dr. Duncan was requested to marry two British subjects, and consented. A few days after he had performed the ceremony, the Archduke Palatine of Hungary sent for him, and after a kind reception told him that it was his duty to inform him that

the act was illegal, and must not be repeated. He answered, 'I am an ordained minister of the Established Church of Scotland, and I hold myself entitled under Christ to administer the ceremony of marriage between British subjects.' The Archduke replied, 'I don't question your ministerial orders, but marriage in this country is civil as well as religious, and must be administered by a clergyman recognized by law. But all that I ask you to do is, in future, to act on such occasions as the vicar of a legally recognized pastor.' Proceeding on his uniform breadth of view, and acting with his usual prudence, Dr. Duncan at once consented; and in baptism and every other ordinance both he and the other missionaries to the Jews always acted as vicars to Pastor Török, the honoured superintendent of the Reformed Church, from whom they invariably received the greatest kindness."

Dr. Duncan's conscience was more alive than most men's to the evil of any conformity with or countenance to the errors of Papacy, and he would not be present, even in the way of curiosity, at the idolatrous service of the Mass. When his friends went to witness the pomp of that worship in Rome on a high occasion, he left them at the door of the church. But he would attend the preaching without scruple; he described with great vivacity the sermons which he heard in Italy; and in the Roman Catholic creed he always owned the "wheat" with which the "arsenic" was mingled. Of his remarkable intercourse in Pesth with the Hebrew and Roman Catholic doctors Mr. Allan gives a graphic account. "For a while in Pesth it was a precious time. The great subjects of the gospel were presented and defended as new. The venerated beliefs and positions of Judaism presented themselves in numbers of living, intelligent men; and the discussion of these gave exercise to his beloved acquirements of Hebrew and Latin. The latter he spoke with great purity, precision, and readiness; the effort that he required to make to find and frame his words gave compactness to his discourse; when he had to quote the Scriptures it behoved to be in the original, as such is the practice of the Jews, and only so is it of authority. Such engagement kept mind, body, and spirits healthy; prayer, too, active, and the fruit was seen.

"It was at this time that, besides daily converse with learned

Jews and Roman Catholics, numbers of both attended his services. Among the latter was a company of four friends, three of them priests, and one a young lawyer. The elder of the priests had the honorary office of chaplain to the King of Sardinia; another of them appeared prominently in the Council at Rome (1870), Sr. Lodovicus Häynåld, Bishop of some place in Croatia, I think. Among other duties they conducted a newspaper in Magyar, and at that time the controversy was very free between them and Protestant Rationalists. Of course the Catholics were too wise—I may say too faithful—to take their stand upon any accretions; they stuck to the fundamendal verities. 'I,' said the doctor, openly and repeatedly, 'side with the Catholics.' He could not then read Magyar, but he used to see both papers on the controversy, and count the passages of Scripture quoted by each. 'I find,' said he, 'that the Catholics quote Scripture six times for the Protestants' once.' Our friends attended our Sabbath services most regularly; the doctor preached a series of discourses on the Lord's Prayer; they (the Catholics) were very anxious to have these discourses to publish in their paper; but you know how impossible that was in the absence of a shorthand writer. One thing was very marked in his public and private intercourses with these gentlemen and others of the same Church; he always guardedly spoke of the Church as the '*Western Church*.' I understood it to be a compromise between Catholic and Roman. I remember the great surprise expressed by my young friend the priest in these words, 'But your doctor is orthodox.'

"These things recall very pleasant memories. Our four R. C. friends wished to learn English (as England at that time was the model set up by the Hungarians), and I was their teacher. It opened for me much pleasant intercourse. Would that it had been more profitable! I spent some days with Häynåld at Gran, where he was Professor of Theology,[1] and had the honour of being introduced to the Prince Primate. I am sure my then master, Dr. Duncan, would not have objected to any respect shown the venerable man, or any

[1] Afterwards Cardinal Archbishop Häynåld, Kalocsa, Hungary. He was at the Papal Council in Rome in 1870, and opposed the decree of infallibility.

received from him. Dr. Duncan said he would preach in the Pope's pulpit if he asked him, and I feel sure he would have done it, with surpassing delicacy."

It was towards the close of this happy time that we used to have the communion in the upper room, joined with others by a venerable Countess Brunswick, a devout Catholic clinging to the hope of reformation in her venerable Church. Schauffler and family visited us about the same time on their way from Vienna, where he had been printing his Bible. Old Saphir had for some time been often with us in public and private; leading (or being led, you could hardly tell which) by the hand his Benjamin—Adolph. He was present as a witness on the occasion of our communion to which I refer. I can never forget *that* sight. He was sitting on a chair. The boy, standing, was between his knees, the young head reaching nearly to the aged face, the face nearly resting on the youthful head. We had ended the Supper. Dr. Duncan gave out the sixty-fourth paraphrase, 'To Him that loved the souls of men.' To our surprise the voice of the old Hebrew rose above our voices, and when we looked to him the tears were falling plentifully on the head of Adolph. These are days to be remembered."

"The dust of the earth on the throne of the Majesty on high was the great stumbling-block to those Israelites; yet some of them were learning to call Jesus, Lord."

"The venerable Saphir, one of the most respected of the Jews in Pesth, and his whole family with him, were among the first-fruits of the mission. The boy, on whose head his old father's tears fell so fast, has long been well known as one of the most devoted, honoured, and successful of the Presbyterian ministers in England. Two Hebrew students, afterwards the Rev. Mr. Edersheim of Torquay, and the Rev. Mr. Tomory of Constantinople, were among the earliest converts. Of his daily intercourse with them and others in the freshness of their first love, Dr. Duncan spoke afterwards with interest and enthusiasm. In reading the New Testament with them they found it speak so exactly to their own circumstances, their joys, their hopes, their difficulties, their trials, that he said to me, 'They used to read day after day the Epistles of Paul, as if they had been letters that had come by that morning's

post.' In this city more than a hundred Hebrew converts have since been baptized (in 1873) in the name of Him whom the nation abhors."

The Rev. Alexander Tomory, long missionary to the Jews in Constantinople, himself one of the first-fruits of the mission to Pesth, gave also in Dr. Moody Stuart's volume an interesting account of Dr. Duncan's work. "While the Church at home made preparation for her work among the children of Israel, and fixed on Pesth as her first central mission, the Lord prepared some souls in that dark land to be the first recipients of those bounties, the first-fruits of the great gathering, the trophies of His redeeming love. If my time permitted, I would gladly prepare a full statement as a tribute of filial affection to him who, in the providence of God, was to me as a father, at whose feet I gladly sat, and whose teaching and godly example were so much blessed to me.

"Six hours distant from Pesth sighed a lonely soul for the Word of Life. In vain did I speak to Protestant theological professors and Roman Catholic bishops; they had nothing to say to lead an erring sheep back to the Great Shepherd; but a high prelate in Vienna on hearing my story said, 'Why did you come here? In Pesth there are English missionaries.' So these functionaries then had notice of Dr. Duncan's presence in the capital of Hungary, and three days later I was introduced to the dear man. In a most syllogistic way, and in fluent Latin, he brought out the truth of the gospel, and urged me to accept Christ as my Saviour. I well remember the time and the locality; the very words still linger within me with a thrilling echo. But quite in keeping with the character of the doctor, with the ruling passion, in the same breath he began to teach me English. While the tears were yet in my eyes and his, he began to conjugate an English verb, and made me repeat it. After that I saw him almost daily till he left for Italy. This was in the year 1842. He left, but the blessing remained behind. It was a time of love, a time of the right hand of the Most High; it was a pentecostal time. I have seen for months a large hall filled with Jews twice a week, drinking in the words as they came from Messrs. Smith and Wingate. It was a time of earnest prayer, and souls were born as in a day. Two or three met together, and spent

whole nights in prayer; they prayed for the missionaries, for the work, for individual souls, and for Israel in general, and surprising answers were granted.

"When he returned to Pesth in June 1843, I was already baptized, and a number besides. He was surrounded by a flock of new-born souls, and felt quite overwhelmed. I well remember his English sermon preached on the first Sabbath after his return, on 3 John 3, 'I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.' He was deeply moved, and scarcely able to proceed. The words of Cæsar might have been applied to him in a spiritual sense, '*Veni, vidi, vici.*' Whole days were occupied in receiving visitors, and his metaphysical and conversational powers were brought into full play. I heard him talking away for hours together on the most abstruse questions. We hung on his lips, and drank in every word. A Popish priest, professor in the Theological Seminary, called one afternoon, and the discussion was a most animated one. The doctor brought out glorious truths in the most classic Latin, and the Professor seemed to enjoy it immensely, although opposing the propositions advanced. His learning attracted many people—Rabbis, teachers, and students were daily visitors; there was a constant coming and going, and the regular instruction was left almost entirely to Messrs. Smith and Wingate. His influence in the place was immense, and he certainly used it for good.

"He greatly desired the revival of the Hungarian Church; various plans and means were proposed. A great influence was produced on both the Lutheran and Reformed Churches in Pesth and Hungary generally. Many were delivered from rationalism. Among others Bauhofer, chaplain to the Archduchess, who confessed before he died that he owed his conversion to the missionaries."

The following description of Duncan is given by the Rev. Dr. Smith in Principal Brown's *Life of Duncan*:—"He seemed to be a child and a giant in one, both characters curiously intermingled, making intercourse with him peculiarly delightful. No man ever inspired less awe, nor called forth deeper reverence. What added greatly to the weight of his words was, that all his views on the great questions of philosophy,

theology, and philology were thoroughly matured. You very rarely discovered an idea in the process of formation. Every thought came forth from the birth in full maturity. But though from the circumstances his opinions were not only clear, but strong and decided, he was singularly free from dogmatism. The severe mental conflict by which the most of them had been reached, made him tolerant towards the cruder and less perfectly formed views of others. All this I learned more fully afterwards, but I saw enough at my first interview to convince me that the Church had made a wise arrangement in giving him the superintendence of the younger missionaries, and I reckoned myself fortunate in the prospect of possessing such a guide in my preparation for future labour."

A fuller account is given by him of the Archduchess' earlier history :—

"The Archduchess Maria Dorothea was by birth a princess of the house of Würtemburg, and a Protestant. When she consented (while spiritually unawakened) to marry the Roman Catholic Archduke Palatine, Joseph, the Emperor's uncle, and Viceroy of Hungary, it was with the express security that she should enjoy full religious liberty for herself ; and even after she became so decided, she had the sincere attachment of her husband. Still, she felt herself alone in her adopted country, and though feeling the deepest interest in its religious welfare, she was able to do next to nothing for it, owing to the jealous watchfulness of the Romish authorities, then all-powerful in Austria. But the deep waters of affliction through which she had to pass were greatly blessed to her. Her eldest boy—a youth of great promise, and already styled 'the hope of Hungary,' of high talents, good address, and handsome person, and, what his mother valued most of all, already her companion in decision of Christian principle—had, to her unspeakable grief, been taken from her at the early age of seventeen. Driven to her Bible and her knees, she there found the needed relief. The palace in which she resided stands on an eminence, looking down on the Danube rolling beneath, with the city of Pesth on its opposite bank ; and her private apartment lay towards the front of the building. 'There in the deep embrasure' she poured forth her prayers to God, for a revival of spiritual life in Hungary."

APPENDIX C.

(The following obituary notice is abridged from the *Humorist* of September 7, 1858, of which paper Mr. M. G. Saphir had been proprietor, editor, and publisher.)

DR. SAPHIR'S UNCLE, MORITZ G. SAPHIR, POET AND SATIRIST.

MORITZ GOTTLIEB SAPHIR, the great humorist, and successor of Jean Paul, was born at Lovas-Bereny on February 8, 1795. This is a little Hungarian town in the Stuhlweissenbourg district, the inhabitants of which are engaged mostly in vine-tillage.

The grandfather of the poet was named Israel Israel. When the Jews, at the command of the Emperor Joseph II., were obliged to adopt family names, the magistrates summoned the above-mentioned grandfather, and asked him what name he wished to be known by in future. Israel Israel at first did not himself know; but, as he wore on his finger an heir-loom in the shape of a signet ring with a sapphire stone in it, the magistrate suggested to him, "Call yourself simply Saphir." And this he did.

It was the wish of his parents that M. G. Saphir should enter a commercial house; but he himself desired a literary career. A middle course was sought for, and Saphir was set to study the Talmud. Saphir went to Prague, in order to devote himself to the study of the Talmud. Thus passed the long period from 1806—1814. He spent these beautiful years of youth in the earnest and unremitting pursuit of this knowledge.

A really spirited nature however will not allow itself to be for ever gagged and fettered, and so, by and by, Saphir burst his restraining bonds, and firmly decided only to listen in

future to the inspirations of his muse. The young writer was very well received by the reading world; his poems found a warm welcome, and his satirical talent especially attracted an unwonted amount of attention. The future unsparing critic of bad writers and rhymers was at this time remarkable for the weight of his lash.

Saphir however was not contented with the laurels which a city of the second rank could afford. Pesth was not at that time fitted to become the Capua of any great talent. Our humorist hastened from thence to the imperial city on the upper Danube. Literary and artistic circles in Vienna all admired him greatly.

Unpleasant incidents, produced by some of his satirical writings, induced Saphir to leave Vienna and go to Berlin. The richly-gifted writer was by no means received there with open arms, for at that time an envious feeling was prevalent, which caused them to receive the most brilliant productions of Southern Germany with cold and severe criticism. Holtei has described with praiseworthy honesty in one of his books how terrified every one was when Saphir, thanks to his *Schnellpost*, which he began to publish in 1826, suddenly grew to be a power in criticism.

In the following year he founded a second periodical, *The Berlin Courier*. At this time he began to use his well-known *nom de plume*, Dr. Debeck, with which he signed many later articles. Opponents were not wanting, but Saphir came out of such polemical skirmishes with fresh laurels.

In the year 1828, Saphir wrote two pamphlets which the brilliancy of his mockery and satire made famous. One brochure bore the title *Der getödtete und doch lebendige Saphir*, and the other *Kommt her!* Both pamphlets created a tremendous sensation.

In 1830 he made a journey to Paris. He lived while in Paris in cordial intercourse with Heinrich Heine and Ludwig Börne: in fact he lived in a furnished apartment immediately above the room occupied by the latter, which served still further to strengthen the bonds between them. In the same year, namely 1831, Saphir was recalled to Munich by the King of Bavaria, in order to undertake the editorship of *Der Bairische Beobachter*, and he also started at the same time

his *Münchener Horizont*, which in a short time became one of the most widely-read papers in Germany.

In the beginning of 1832, his profession of Christianity took place. Saphir was baptized in Dean Beck's house, according to the practice of the Protestant Church.

With the year 1834, his journalistic activity in Munich came to an end. Saphir returned to Vienna. His fame as an author procured him admittance to salons whose doors were opened only to the *crême de la crême*. That he should thus be introduced into the drawing-rooms of the great, was a reward which only envy or ignorance could have objected to.

From this time he was recognized as the principal critic in the capital. Three years later (1837) he began the editorship of his journal *Der Humorist*. After 1850, Saphir's humorous and satirical *Volkskalender* appeared annually, and became so popular that in spite of an edition of from 16,000 to 20,000 copies, it was usually sold out in a few weeks. Saphir procured further benefit to poetry and art by the founding of his *Musikalisch-declamatorische Akademie*.

His fame as a writer spread far; and he undertook some professional tours beyond the frontiers of the Empire. They were intellectual triumphs. Soon after, as will be read further on, Saphir extended his conquests across the Rhine.

In the month of August 1858 he was sent as the representative of literature to Brussels, to be present at the marriage of the Archduchess Maria Henrietta Anna to the Duke of Brabant, the Belgian Crown Prince. In Brussels Saphir formed a close friendship with the celebrated Dumas *père*, who subsequently, in the drawing-rooms of Prince Napoleon and Princess Matilda, told so many fine stories about the German humorist, that both illustrious members of the French Imperial House lived in the belief that M. G. Saphir was only a myth whom Dumas had created out of his own mind, for the entertainment of the Prussian Court! Saphir was consequently received with open arms in Paris, when he went there to be present at the Industrial Exhibition in 1855.

Saphir was tall and slender. In his eyes could be read intellect and good-nature,—only about his lips there sometimes hovered a sort of derisive smile. His dress was faultless, and

he had the manners of a perfect gentleman. He was almost the only German literary celebrity who, like our colleagues across the Rhine, lived entirely by his writings (*Ein Rentier des Geistes*). In short he may be described as the German Alexander Dumas. In addition to his mother tongue Saphir spoke French, English, and Italian fluently, and also some Hungarian. His Hebrew studies we have already mentioned.

With regard to Saphir's poetry, one must especially admire the many-sidedness of his talent. As a singer of love, and as a lyric poet, Saphir could touch all hearts. His collection *Wilde Rosen* may be compared to a jewel-case containing many precious gems.

The pure morality which almost without exception distinguished his works is worthy of all praise.

Saphir was, however, especially distinguished in the domain of criticism. He possessed all the gifts which Börne has stated to be necessary for a good critic, viz. wide reading, general knowledge, versatility, and courage.

His handwriting was very bad. He humorously thus referred to it: "If you cannot read my writing you must have patience till I come myself, and I will bring with me my compositor from the printing-office, who is the only man on earth who can read my writing. I will confide a secret to you. In the course of years I and my compositor have so grown together, that we deserve to be exhibited as a marvellous phenomenon! I cannot live without him, for nobody else can put my writing in type; but he also, good man, cannot live without me, for he can no longer read ordinary good writing!"

He died on September 5, 1858, at Baden. The body was thence conveyed to Vienna, where there was a very large funeral.

Dr. Adler, Chief Rabbi in London, in a recent lecture on Jewish humour, says of M. G. Saphir—"During the major portion of the century, the Hungarian Saphir was acknowledged as the leading humorist in Austria. His caustive satire made him excessively distasteful to the petty sovereigns with whom the Germany of those days abounded. Ordered to quit the territory of one of these princelets, he calmly observed, 'If his highness will deign to look out of his palace

windows, he will see me crossing the frontier of his dominions.' On another occasion the King of Bavaria, who was fond of dabbling in poetry, ordered him to leave the country within twenty-four hours. On being asked whether he could get away in so short a time, he answered, 'Oh, certainly! For, if my own feet will not carry me with sufficient rapidity, I can always borrow some of the superfluous feet in his Majesty's last volume of poems.'"

An author, jealous of Saphir's fame, taxed him with writing for money. "I do not act thus," he continued, drawing himself up proudly, "I write for fame!" "I admit the soft impeachment," rejoined Saphir. "Every one writes for that which he most grievously lacks: I lack money, you lack fame."

An acquaintance once said to Saphir, "Making debts ruins a man." "My experience is different," dryly observed Saphir, "I find that paying debts ruins me."

Mrs. Amery, Dr. Saphir's cousin, writes of other relations who were distinguished:—

"A cousin of dear Dr. Saphir, Karl Saphir, is still living, and seventy-four years old. He is one of the professors of the Musical Academy at Buda-Pest. Another cousin of Dr. Saphir was the sub-editor of a principal Vienna journal, and only recently died. Two others were well-known doctors in Hungary—and a female cousin was devoted, the last twenty-five years of her life, to the Froebel Schools of Buda-Pest, and to the training of teachers on the Froebel system for Hungary. The Emperor of Austria, King of Hungary, decorated her for her services to education."

THE END.

JOHN F. SHAW & Co.'S

PUBLICATIONS.

JUST PUBLISHED.

Demy 8vo, with Portrait in photogravure, 7/6.

"MIGHTY IN THE SCRIPTURES:"

A MEMOIR OF ADOLPH SAPHIR, D.D.

By the Rev. GAWIN CARLYLE, M.A. (Edin.)

"The life of Dr. Saphir was one of remarkable interest: not so much in its variety of incidents as in its early associations and in the striking *personnel* of the man."—Extract from Preface.

Works by Rev. ADOLPH SAPHIR, D.D.

EXPOSITORY LECTURES on the Epistle to the HEBREWS.

New Edition, Two Vols., cloth, **13/6.**

"Singularly independent in his line of thinking, and unconventional in his way of expressing his thoughts, the author has succeeded in throwing much and varied light upon the high argument of the apostle."—*Daily Review.*

THE HIDDEN LIFE. Thoughts on Communion with God.

New Edition, Crown 8vo, cloth, **5/-**

"Quite worthy to take its place beside 'Goulburn's Thoughts on Personal Holiness.'"—*New York Christian World.*

OUR LIFE-DAY. Thoughts on John ix. 4.

"I must work the works of Him that sent Me." New Edition, Crown 8vo, **3/6.**

"A more seasonable book could hardly be supposed. It is a treasury of happy and helpful thoughts."—*Edinburgh Daily Review.*

FOUND BY THE GOOD SHEPHERD.

Bible Records of Conversion. New Edition, cloth, **3/6.**

"I know no book like it on the subject."—D. L. Moody.

THE LIFE OF FAITH:

Its Nature and Power, as Illustrated in Hebrews xi. Republished from the Author's Exposition of that Epistle. Small 8vo, cloth, **2/6.**

"Practical, deeply experimental, and replete with Biblical instruction."
Divine Life.

THE COMPASSION OF JESUS.

A mine of comfort for the sorrowing and depressed. Cloth extra, **1/-**

THE EVERLASTING NATION.

Third Edition, Demy 8vo, **6d.**

CHRISTIAN PERFECTION. An Address on Phil. ii. 12-21.

New Edition. Demy 8vo, **6d.**

London: JOHN F. SHAW & Co., 48, Paternoster Row, E.C.

Works by Rev. C. H. WALLER, M.A.,

Principal of the London College of Divinity and MacNeile Biblical Professor; Examining Chaplain to the Lord Bishop of Liverpool.

A HANDBOOK TO THE EPISTLES OF ST. PAUL.

Crown 8vo, cloth extra, 5 -

"The name of the Principal of the London College of Divinity is a sufficient guarantee for soundness in the Faith and a scholarly treatment of any theological subject he may take in hand. This, his latest work, contains a brief summary of St. Paul's Epistles, with suitable comments, explanatory and practical. Sunday-school teachers will find it invaluable, while the younger clergy will find in it much useful matter to assist them in preparing for the pulpit."—*English Churchman.*

EVERY-DAY LIFE; or, The Uneventful Journey.

Crown 8vo, cloth extra, 3/6.

"Intense has been our enjoyment of the deep spiritual thought contained in this volume. . . . This is no common book. Those who love solid Scriptural teaching, and deep fellowship with God, will revel in these sermons. Our Sabbaths at Mentone were brightened with one of these holy meditations; we felt that we had seldom met with more satisfying food for thought. We hope to meet with this author again."—*Sword and Trowel.*

WHEN YE PRAY; or, Lessons on Prayer.

New Edition, Crown 8vo, cloth extra, 3/6.

"An exposition of the Lord's Prayer which is truly an aid to devotion."
Edinburgh Daily Review.

"Truly original, and both scholarly and evangelical."—*The Christian.*

Choice Books for Spare Moments.

One Shilling each.

CROSSES AND CROWNS. By H. SINCLAIR PATERSON, M.D.

"Well fitted to be a little manual to be read day by day."—*Christian Treasury.*

SONGS IN THE NIGHT. By Rev. OCTAVIUS WINSLOW, D.D.

"Spare moments are enriched by books like this."—*The Christian.*

BETWEEN TIMES. By LADY HOPE.

"Beautiful without and within, a credit to the publisher, an honour to the writer."—*Daily Review.*

IN THE SHADOW OF HIS HAND.

Thoughts for Lonely Hours. By ROSE PORTER.

MY MORNING WORD. Counsel and Comfort for Daily Need.

"The original idea is very effective, and by its means a rich portion of Scripture teaching is given."—*Woman's Work.*

THE GUEST CHAMBER. By LADY HOPE.

"This delightful little book. . . . a good travelling companion."—*The Christian.*

HIMSELF. Treasured Words from Mildmay.

GOD'S FEAR NOT AND MAN'S RESPONSE.

LONDON: JOHN F. SHAW & Co., 48, PATERNOSTER ROW, E.C.

By REV. CANON GIRDLESTONE, M.A.

DOCTOR DOCTORUM: The Authority and Accuracy of Christ's Teaching. Crown 8vo, cloth, **3/6.**

"Sound in teaching and cogent in reasoning, this book is a valuable contribution to a great controversy. It presents with much force the truth concerning the Living Word and the Written Word, and such doctrine our times sadly demand."
The Christian.

"Canon Girdlestone is a scholar, a thinker, and a theologian, and his words will carry weight. These papers are popular in style, but at the same time careful, thorough, and satisfactory. We cordially commend the book."—*Freeman.*

By REV. J. BENNETT, D.D.

CRUX CHRISTI; Being a Consideration of some Aspects of the Doctrine of Atonement. With especial reference to the recent suggestions of Bishop Westcott. Crown 8vo, cloth, **3/6.**

"Something wholly to our mind. With the vigour of a master hand the cross is traced in Scripture, and modern theories are reviewed and refuted. We have read it eagerly, and shall turn to it again and again."—*Sword and Trowel.*

"This is a scholarly and able treatise. The work is spiritual, practical, and controversial, and is likely, by God's blessing, to remove many of the doubts which often cloud the minds of sincere seekers after Divine truth."
English Churchman.

SKETCHES OF THE QUIET IN THE LAND; or, Lights in the Dark Ages of Protestant Germany. By FRANCES BEVAN, Author of "Three Friends of God," &c. Second Edition. Crown 8vo, **5/-.**

"This is a volume of great excellence, and one likely to be most useful; full of tender thought, spiritual truth, and strong inspiration."—*English Churchman.*

"A work of peculiar interest. With a generous sympathy Mrs. Bevan combines a very instructive method of treating her subject. We heartily commend the book as a charming recital of great spiritual struggles."—*The Christian.*

NOTES ON THE BOOK OF THE REVELATION.

By THOMAS NEWBERRY, Editor of "The Englishman's Bible." New and Enlarged Edition. Price **4/-.**

"It is clear, terse, and bears throughout the stamp of spiritual discernment. We most heartily commend the book."—*Word and Work.*

WHAT ARE WE TO BELIEVE? or, The Testimony of Fulfilled Prophecy. By Rev. JOHN URQUHART. Second Edition. Cloth, **2/6**; Paper Covers, **1/6.**

"This precious treatise should be scattered by tens of thousands."
Sword and Trowel.

THE GLORY OF GOD IN REDEMPTION.

By Rev. CHARLES GRAHAM, Avenue Road Church. Crown 8vo, **2/6.**

"The book is issued in the hope that in these days, when so many, from various causes, are departing from the faith and giving heed to seducing spirits and doctrines of demons, it may preserve some guileless souls from falling into the gulf of error."—EXTRACT FROM PREFACE.

NOONTIDE THOUGHTS FOR BUSY LIVES.

By LEONARD K. SHAW, Manchester. Price One Shilling.

"Should prove a strength and a refreshment to many."—*The Christian.*

LONDON: JOHN F. SHAW & Co., 48, PATERNOSTER ROW, E.C.

By CAPTAIN DAWSON,

Late Enniskilling Dragoons.

THOUGHTS IN THE VALLEYS.

Lessons from the Valleys of the Old Testament. With Illustrations. New Edition. Crown 8vo, cloth extra, 3/6; cheap edition, 1/6.

"Singularly fresh and interesting in the beautiful teachings gleaned from the Old Testament valleys. A book for those passing through the shadows of affliction, but by no means lacking in bright glimpses of the sunshine above."

Word and Work.

"It will be sweet to many a true believer. Its outside is certainly in fine taste, and the interior is gracious and suggestive."—Rev. C. H. Spurgeon.

Price SIXPENCE each, paper covers; ONE SHILLING each, cloth extra; HALF-A-CROWN each, leather.

SALVATION AND SERVICE.
THE GOSPEL OF GRACE FROM THE GOD OF GLORY.
NOTES AND THOUGHTS ON PSALM XXIII. New Edition.
GRACIOUS WORDS & GLORIOUS WORKS. The Healing Touches of Jesus.
THE STORY OF JONAH.
COMMUNION AND CONFLICT. Thoughts on Life and Service.
BRAVE HEARTS AND BUSY HANDS. Lessons for Workers.

GOD'S MESSAGE TO OUR HOMES.

New Edition, enlarged. Sewed 2d.; cloth, 4d.

"We have read with much comfort, and we trust profit, the whole of Captain Dawson's works, and recommend them as worthy of the widest circulation."

Notes for Bible Study.

ILLUSTRATED PACKETS. Price Sixpence each.

LIFE PICTURES. New Packet of Six Illustrated Books.
LIGHT AND LIFE. A Packet of Six Gospel Books.
LIVING AND WORKING; or, Thoughts by the Way.

"An exceedingly Scriptural, pointed, and useful series of books for Christians, well adapted for wide circulation."—*Word and Work.*

With Picture Cover, price ONE PENNY.

FOUR BEES WITHOUT STINGS. A Message for the New Year.
GIVE ATTENTION TO READING. A Talk on the Reading of Books.

Price ONE PENNY each.

Comers and Helpers of the War.
Jesus Himself.
Repentance.
Christ and the First Disciples.
Faith the Saving Link.
Nil Desperandum: The Mission and Message of Wisdom.
A New Start.
Happiness.
The Christian's Weapon.
Four Counsels.

Price ONE HALFPENNY each.

Who is the Builder?
Address to Young Men.
Notes on the Story of Jericho and the Scarlet Line.
The Pharisee and Publican.
The Story of the Calliope.
God's Call: "Come Thou."
Notes on Story of Bartimæus.
Conversion and Consecration.

London: JOHN F. SHAW & Co., 48, Paternoster Row, E.C.

WORKS by Rev. W. H. M. H. AITKEN, M.A.

THE LOVE OF THE FATHER.

A Volume of Sermons on the Parable of the "Prodigal Son," and other Subjects Illustrative of the Fatherly Love of God. Crown 8vo, cloth extra, 3/-

"There is no thought neglected, no contingency overlooked; while the literary excellence, the tender pathos, combined with higher qualities of the theologian, all combine to render it, in our opinion, one of the most notable books on the subject, of the present or any other age."—*The Homilist.*

EASTERTIDE.

Thoughts on the Passion and Resurrection of our Lord.
Crown 8vo, cloth extra, 3/-

THE REVEALER REVEALED.

Thoughts upon the Revelation of Christ to and in His People
Crown 8vo, cloth extra, 3/-

AROUND THE CROSS.

Some of the First Principles of the Doctrine of Christ. New Edition.
Crown 8vo, cloth extra, 3/-

THE HIGHWAY OF HOLINESS.

Helps to the Spiritual Life. New Edition. Crown 8vo, cloth extra, 3/-

THE GLORY OF THE GOSPEL.

A Volume of Mission Sermons. New Edition. Crown 8vo, cloth extra, 3/-

GOD'S EVERLASTING YEA.

Divine Provision for Human Need. New Edition, Crown 8vo, cloth extra, 3/-

THE SCHOOL OF GRACE.

Expository Thoughts on Titus ii. 11-14. New Edition, Crown 8vo, cloth, 5/-

WHAT IS YOUR LIFE?

Addresses specially suited to Young Men. Crown 8vo, cloth, 3/-

MISSION SERMONS. Series I. Series II. Series III.

Crown 8vo, cloth, 3/- each Volume.

NEWNESS OF LIFE.

A Series of Sermons and Addresses to Believers. Crown 8vo, cloth, 3/-

"Cannot fail to instruct, to stimulate, to guard, to encourage, to search and try the heart of all who may be attracted to its burning pages."—*The Christian.*

HINTS FOR CHRISTIAN WORKERS.

A Manual for Parochial Missions, containing Suggestions and Hints for Clergy and other Christian Workers. Cloth, One Shilling.

LONDON: JOHN F. SHAW & Co., 48, PATERNOSTER ROW, E.C.

BY MRS. PENNEFATHER.

SONGS OF THE PILGRIM LAND.

New Edition. Small 4to, cloth extra, 5/-

"A volume that will live and soon become as well known to the Christian public as are the poems of the late Miss Elliott and Miss Havergal."
English Churchman.

"It is seldom we meet with pieces so fraught with heart-searching and heart-stirring thoughts, in simple yet graceful and touching language."—*Baptist.*

"FOLLOW THOU ME." DISCIPLESHIP.

New and Cheaper Edition, Crown 8vo, cloth extra, 2/6.

"Into this little volume the devout authoress has managed to condense an immense amount of Scriptural teaching, and withal she has enforced it in a sweet, simple, but powerful manner. For guidance to young Christians of whatever age, we know nothing better than this. The more of such holy, able writing, the better. May the book have an increasing sale."—*Sword and Trowel.*

"FOLLOW THOU ME." SERVICE.

New and Cheaper Edition, Crown 8vo, cloth extra, 2/6.

"Their practical suggestions and lessons of truth will be found very valuable and helpful."—*Woman's Work.*

"All who peruse these profitable pages will thank the Author for giving to the Christian public the fruits of her large and deep experience."—*The Christian.*

CHOICE BOOKS by Mrs. PENNEFATHER.

PRICE ONE PENNY EACH.

AM I GUIDED? | **THE PEACE OF GOD.**
HINTS ON BIBLE READING. | **A NEW COMMANDMENT.**

PRICE SIXPENCE PER DOZEN.

THE BLESSED HOPE. | **WOMAN'S WAYSIDE MINISTRY.**

These little books may be enclosed in letters, and thus often form a word of counsel and comfort.

LIFE of Rev. W. PENNEFATHER.

New and Cheaper Edition, Unabridged, with Portrait, Cr. 8vo, 3/6 cloth.

LIFE and LETTERS of Rev. W. PENNEFATHER, B.A.

Edited by Rev. R. BRAITHWAITE, M.A.

"This volume will be welcomed in thousands of Christian homes. As a model for ministerial study, this portraiture of Mr. Pennefather is invaluable."
Rev. C. BULLOCK, B.D., in *The Fireside.*

THE BRIDEGROOM KING:

A Meditation on Psalm XLV. By the late Rev. W. PENNEFATHER, B.A. Cloth, 1/6; sewed, 1/-

ORIGINAL HYMNS AND THOUGHTS IN VERSE.

By the late Rev. W. PENNEFATHER, B.A. New Edition, limp cloth, 1/4; cloth extra, gilt edges, 2/-

LONDON: JOHN F. SHAW & Co., 48, PATERNOSTER ROW, E.C.

CHRISTIAN APOLOGETICS.

WORKS by REV. H. SINCLAIR PATERSON, M.D.

FAITH AND UNFAITH: Their Claims and Conflicts.

Crown 8vo, Cloth extra, 3/6.

The Antagonists and the Alternatives.
The Conflict: its Purpose and Progress.
Agnosticism; or, Nescience and Science.
Intuition *versus* Revelation.
Materialism; or, Atom *versus* Person.
Evolution; or, Becoming *versus* Creation.

"Clear and forcible in style and expression, masterly in grasp of thought, and trenchant in argument, these lectures on present-day aspects of unbelief will be simply invaluable in the help they will render to intelligent young men and others who have become entangled in the meshes of modern doubt."—*Literary World.*

"IN DEFENCE." THE EARLIER SCRIPTURES.

Crown 8vo, cloth extra, 5/-.

"No work on the Pentateuch has ever given us so much satisfaction."
Young Men's Christian Association Notes.

"It is to be wished that this book may have a wide circulation as an able and well-written defence of the earlier Scriptures, boldly conceived, carefully elaborated, thoughtfully compressed, and considerately adapted to the general reader."
PRINCIPAL CAVE, in *The British and Foreign Evangelical Review.*

"IN DEFENCE." THE FOURFOLD LIFE.

Crown 8vo, cloth extra, 5/-.

"In this book we are brought face to face with the citadel of Christianity, to wit, the historical records of the person of Christ and His work upon earth, as one of the most distinct and powerful evidences of the inherent truth of our holy religion. We have noted many things in the Gospels which this volume has cleared up. . . . We expect that many persons will ejaculate, 'How full this book is of the Lord Jesus Christ!' So it is. 'What an enthusiastic writer this is on such a grand theme! So he is. And we thoroughly recommend the book."—*Clergyman's Magazine.*

CHRIST AND CRITICISM;

Or, The Witnesses Examined and Cross-Examined. **One Shilling.**

"These Lectures certainly form one of the ablest of all the contributions to the literature of the evidences that have been made in recent years. A better book to place in the hands of a thoughtful sceptic it would be hard to name."
Christian Leader.

CROSSES AND CROWNS.

Uniform with the Parchment Library. **One Shilling.**

"Thirty-one forcibly written essays of a few pages each, and so full of sterling wisdom that we suggest the book as valuable for a month's daily reading, especially as the articles are systematically arranged, and deal with practical truths in the Christian life."—*Clergyman's Magazine.*

"A dip into this little book will be to mind and heart what a brisk walk on a clear frosty morning is to the body."—*Literary World.*

LONDON: JOHN F. SHAW & Co., 48, PATERNOSTER ROW, E.C.

CHRISTIAN BIOGRAPHY.

SKETCHES OF THE QUIET IN THE LAND; or, Lights in the Dark Ages of Protestant Germany.

By FRANCES BEVAN, Author of "Three Friends of God," &c. Second Edition. Crown 8vo, 5/-.

"A work of peculiar interest. With a generous sympathy Mrs. Bevan combines a very instructive method of treating her subject. We heartily commend the book as a charming recital of great spiritual struggles."—*The Christian.*

A CHILD OF THE MORNING. The True Story of Little Emily.

By Miss MARSH, Author of "English Hearts," "Life of Hedley Vicars," &c. Small 8vo, cloth extra, price 1/-

"This is a charming narrative, and the Christian public owe a deep debt of gratitude to the Authoress for the way in which she has performed her task."
English Churchman.

"A VOICE THAT IS STILL."

Memorials of Esther Beamish. By her Sister, F. L. M. B. With Preface by Miss E. JANE WHATELY. Crown 8vo, cloth extra, with Portrait and Illustrations, price 6/-

This is a volume we should like to know was in the hands of many of our readers."—*Our Own Gazette.*

LIFE and LETTERS of Rev. W. PENNEFATHER, B.A.

Edited by Rev. R. BRAITHWAITE, M.A. New and Cheaper Edition, Unabridged, with Portrait, Crown 8vo, cloth, 3/6.

"This volume will be welcomed in thousands of Christian homes. As a model for ministerial study, this portraiture of Mr. Pennefather is invaluable."
Rev. C. BULLOCK, B.D., in *The Fireside*

CLEAR SHINING LIGHT.

Memorials of Caroline W. Leakey, Author of "God's Tenth," &c. Edited by her Sister. New Edition, Small 8vo, cloth extra, 3/6.

"A touchingly written record of a bright and useful though often suffering life. Will be read with delight and profit."—*Church Missionary Gleaner.*

A "LIVING EPISTLE;" or, Letters of C. S. Blackwell.

New Edition, cloth extra, 5/-

"We have found much profit in reading these fragments so far as we have gone, and are promising ourselves a great treat in looking over the rest."
Rev. C. H. SPURGEON.

LIFE IN JESUS.

A Memoir of Mrs. Mary Winslow. By her Son, OCTAVIUS WINSLOW, D.D. Twenty-sixth Thousand, with Frontispiece, cloth, 5/-

"It is indeed a most precious addition to the stores of our Christian Biography."
Evangelical Magazine.

LETTERS OF MRS. MARY WINSLOW.

A Sequel to "Life in Jesus." Selected by her Son. Cloth extra, 3/6.

MIRACLES OF MERCY; or, Asked of God.

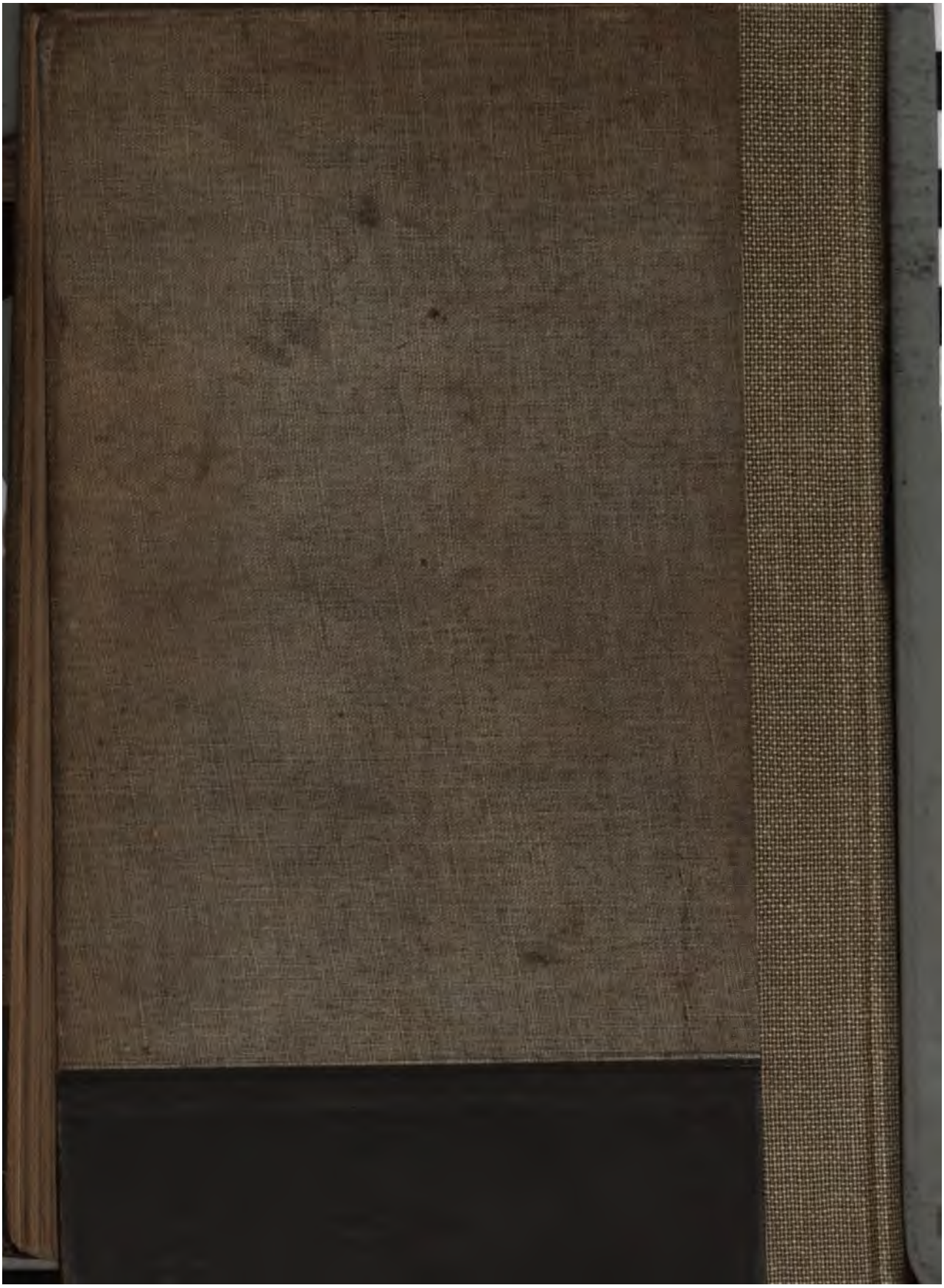
By EMILY P. LEAKEY, Author of "Clear Shining Light." Crown 8vo, cloth extra, 3/6.

"These true life stories are far more touching than most of the fictions now streaming from the press."—*The Christian.*

LONDON: JOHN F. SHAW & Co., 48, PATERNOSTER ROW, E.C.

Stanford University Libraries
3 6105 022 826 312

STANFORD UNIVERSITY LIBRARIES
CECIL H. GREEN LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-1493

All books may be recalled after 7 days

DATE DUE